Stammbaum

The Journal of German-Jewish Genealogical Research

Issue 17 June 2000

New Location of the Leo Baeck Institute

By Frank Mecklenburg
Director of Research, LBI, NYC

For a long time the staff of the Leo Baeck Institute has been unable to give a definitive answer to the frequently asked question, "when are you going to move?"

The Institute will close at noon on Wednesday, April 19 in observance of Passover. From that time on, until we re-open in the first week of July, the reading room and exhibition space will be closed to the public, researchers will not have access to our materials, and we would ask you not to make donations of books, papers and artifacts until we are in our new quarters.

But other than being closed for Passover (April 20-21; April 26-27) the Institute will remain open and fully staffed until the end of June, when the moving trucks will take us away. Until then, all inquiries and business not directly related to research collections will continue to be dealt within the regular fashion, and we will do our best to provide any information that can easily be accessed.

As of July 5, the new address will be

Leo Baeck Institute
15 West 16th Street
New York, N.Y. 10011

Our telephones, faxes, and e-mail will remain as they are:
telephone: (212) 744 6400
fax: (212) 988 1305
e-mail: lbi1@lbi.com

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Auctions and Jewish Genealogy

By Karen Franklin, Director of Family Research at LBI, NYC, technical assistance By Aviva Hoch, Judaica curator at Kestenbaum and Company

Only a Jewish genealogist might understand that my most valued possessions are not jewelry, house or car.

Among my treasures are a note for a loan written by my ggggreat- grandfather in 1795 and a bill for many gallons of whiskey on a nineteenth century letterhead from a company owned by my family in Philadelphia. Neither of these items were in my family's possession when I began my genealogical journey some 25 years ago. The loan document was purchased from a dealer in a town in Franconia where my ancestor had lived. The liquor receipt was a gift from some cousins I had never met nor even corresponded with. They knew of my interest, had found the receipts in a flea market, and sent them to me. They had no idea how much joy I would receive from this gift.

Recently when I was in Israel, a distant cousin showed me a Hebrew auction catalog which listed a book of rules and regulations for the Ichenhausen Chevra Kadisha (burial society). I offhandedly remarked that I was quite interested in the book (since my family was from that town), and would be willing to pay even a hundred dollars to own it. Two months later the book arrived in the mail. With the bill!

After the shock wore off, I realized that indeed I was delighted with the purchase. The tangible connection to this ancestral town was an important thread in weaving the tapestry of the lives of my ancestors and recreating their stories. And it also made me realize that others who were not fortunate enough to be blessed with a material culture handed down could recreate one through auctions and creative purchases.

Today, the possibility of finding a treasure from family, family business, or town of origin has increased dramatically with the availability of auctions and auction information on the web. Traditional auctions, whose sales are recorded by lush, illustrated catalogs, can also be a valuable resource for personal purchase or just educational enrichment about the culture and life of ancestors in a particular geographic area.

To find out more about Judaica and Hebraica auctions, contact the following auction houses. A note of caution, however: **Stammbaum** may not be held responsible for the authenticity of items purchased at these auction houses. As the saying goes, "Let the buyer beware."

□Traditional Auctions

✧Sotheby's New York -- 1334 York Ave., New York, NY 10021; 212/606-7000;

✧Kestenbaum and Company -- 20 W. 20th Street. NY NY 10011; 212/366-1197;

✧Skinner, 357 Main St. Boston, MA 01740; Phone:978/779-6241; Fax 978/779-5144. skinnerinc.com

✧Christie's, New York --20 Rockefeller Plaza, New York, NY 10020; 212/636-2010;

✧Judaica Jerusalem, 25 Strauss Street, Jerusalem, Israel; Phone: 02/538-5760; Fax: 02/538-5570.

In every case, call and ask about upcoming sales of Judaica, worldwide, and request a catalog (with a credit card handy.) The larger auction houses have websites; you can also check icollector.com for a listing of auctions.

Sotheby's auctions its higher priced materials on its own website; the on-line version of arcade auctions take place through Amazon.com. These sites can be used for research. Search by place, by object, or go to "Judaica" or "Hebraica." In the same way, leafing through catalogs can be as educational as browsing through art books; you can get an idea of what sort of objects were used in a certain place, or at a specific period. Checking the references in carefully compiled auction catalogues also may supply names of useful books and museum publications. If you become addicted to auction catalogues, remember that certain dealers (such as Swann's, New York) auction groups of old catalogs -- this would be in a book sale, not a Judaica auction.

□**Internet auctions** are designed to be easy to use. Bidders and sellers usually register in advance. Payment and conditions are often set by the seller. Here are Web sites:

ebay.com
ebaygreatcollections.com
sothebys.com
sothebys.amazon.com
gavelnet.com
realbidder.com
theauctionchannel.com (live auctions)

Good luck hunting.

Better Access to Frankfurt Data

By Hans George Hirsch, Bethesda, MD

The Leo Baeck Institute has received a grant for the microfilming of Shlomo Ettlinger's monumental manuscript, *Ele Toldot*.

Over more than a quarter century, approximately from1930 to1956, Shlomo Ettlinger, who lived in Frankfurt am Main, Germany, and Nahariya, Israel, approximately from 1890 to 1965, created a manuscript in which every adult Jew (male and female), who was buried or had lived in Frankfurt between 1241 (the year of a pogrom) and 1828, was given a page showing his or her name, date of death, sources used, burial place, residence, father, mother, spouse and, for men, their children.(In some instances, when men married more than once, this arrangement made the determination of mothers ambiguous. The late Dietrich Andernacht, Director of the Frankfurt City Archives, who had assisted and supervised Ettlinger, was able to resolve these ambiguities; but his resolutions are not published and are not filed with *Ele Toldot.)*

Ettlinger donated duplicate originals of his manuscript to the Jewish National and University Library, Hebrew University, Givat Ram Campus, Jerusalem, and to the Frankfurt City Archives. The Central Archives for the History of the Jewish People, also on the Hebrew University's Givat Ram Campus in Jerusalem, received a combination of either carbon copies or photocopies of the original from Ettlinger. His work was virtually unknown among German-Jewish genealogists until the late Stefan Loewengart of Kiryat Bialik, Israel, author of the Bing Family History, "From the Song of Songs to the Diesel Engine", who had personally known Ettlinger, discovered the Frankfurt manuscript in 1982.Upon his return to Israel he found the copy in the Central Archives and during the following year I found the duplicate original in the Jewish National and University Library.

Ele Toldot made it possible for me to establish the fact that two different ancestors of my late wife, Helen Strauss Hirsch, had been expelled

from Nuernberg in 1499 and found refuge in Frankfurt. After 20 generations – all documented – my wife was the first and only generation to be born in Nuernberg again and to be expelled from there by the Nazis. (With the help of Nuernberg records, I could document one line of her ancestors back into the fourteenth century; see my article in Stammbaum 8/9,"Who Was Jacob Sangmeister?" *Ele Toldot* also made it possible to establish the name, identity, date and places of death and burial of Treinele Bing, the first wife of Chief Rabbi Abraham Bing of Wuerzburg (1752/54 - 1841).

In 1983, after my wife and I had encountered difficulties, first with access to the Jerusalem manuscripts of *Ele Toldot* and then with the photocopying of pages pertaining to my wife's ancestors, we financed the photocopying of the Frankfurt original for the Leo Baeck Institute; the Frankfurt City Archives generously financed the binding of the material in 34 volumes. The manuscript is not paginated. I estimate that it consists of 9,000 to 12,000 pages. The photocopying job is not perfect. Sometimes numerals pertaining to years near the right-side margin cannot be read. When the person to whom the year refers is listed elsewhere, the illegible date can be ascertained; but this is not always possible.

The photocopying was done out of house by contract with a firm in Friedberg near Frankfurt. The original was returned to the Frankfurt City Archives. But almost immediately after that return it was decided that the Jewish Museum in Frankfurt, which was about to be established, should receive another copy of *Ele Toldot*. So the manuscript was sent to the contractor in Friedberg again. The Jewish Museum received its photocopy. But the original was never returned. As a result of incredible mismanagement it has been lost! The Frankfurt City Archives underwent repeated changes of Directors in the mid- and late eighties. It was only in connection with my several visits there, that the loss of the original manuscript was clearly established. The Frankfurt City Archives retains in its possession the next to final version of the manuscript in which additions and corrections, which are typed in the final version, are shown in handwriting.

Ettlinger lists 88 different sources for *Ele Toldot*; but a principal source was the Frankfurt Memor Book kept and maintained for more than three centuries by the Frankfurt Jewish Community. On the last page of *Ele Toldot*, before he delivered it to the Jewish National and University Library in 1956, Ettlinger wrote regretfully that the Frankfurt Memor Book was lost during the disturbances of World War II. His only consolation – Ettlinger noted – was that he could still use it for *Ele Toldot*. A year later, an exuberant Ettlinger wrote the Jewish National and University Library that he had learned that the Memor Book had been located. A "bibliophile" in Detroit, Michigan, owned it (name and address given in Ettlinger's letter). Thirty-three years later I called there and learned from the late "bibliophile's" brother that he had been a member of the Board of Governors of the Jewish National and University Library in Jerusalem who had donated the Memor Book there. This intelligence enabled me during a visit to the Jewish National and University Library to obtain a photocopy of the touching obituary of the Frankfurt-born Treinele Bing, the young first wife of Abraham Bing, also a Frankfurt native. She had died right after her husband had taken office as Chief Rabbi of the Bishopric, of Wuerzburg in 1798. Later [1806-1814] it was a Grand-Duchy.

Filming of *Ele Toldot* will take place during the time of the move of the LBI. The microfilms and originals should be back in July. The grant for the filming was provided by the New York Jewish Genealogy Society.

Dinkelspiel in America

Compiled by George Arnstein

Issue 10, of Stammbaum, December 1996 carried a translation of "The Dinkelspiel Family in Mannheim" by Carl Simon, originally published in September 1925 in *Juedische Familienforschung*, I:3. The present article is a partial follow-up.

Mannheim and Heidelberg are toward NW corner, Dinkelsbuehl near E edge of modern map

Oral family tradition helps to explain my interest. The story was that my great-grandfather, Jonas Adler, had been a partner of a Dinkelspiel in San Francisco after the goldrush. In fact, there are traces of Jonas Adler in San Francisco, his marriage, and the birth of five daughters, including my grandmother Georgiana Arnstein, nee Adler. City Directories survive, and the 1863-64 edition first shows him as working for Simon, Dinkelspiel & Co., at 301 California Street, while living on Powell, between O'Farrell and Ellis. This *partly* corroborates oral tradition. His brother Julius is listed as bookkeeper for Pollack Bros, importers.

In the 1867-68 edition both brothers continue to live in the same area, but in1868-69 Jonas is now a merchant with an office at 21 Battery. He also is a trustee of the Eureka Benefit Company. I have his U.S. Naturalization certificate, 25 April 1867; it lists him as "late a subject of the King of Bavaria." Julius continues to work for Scheeline & Co., but resides in New York.

The 1868-69 Directory has no entry for either brother. Both had returned to Germany, in what turned out to be a permanent change.

American Names. Following are data on some American Dinkelspiel descendants, gathered by e-mail, and obviously incomplete. Name changes include Dickson, Dinel, and variations in spelling. How they are related is not clear, but this collection may generate new links.

- Stephen Falk, Wayne, PA, sfalk81162@aol.com ,

has "a small bit of DINKELSPUEHLER family information in a side growth on my family tree (part of the FEUCHTWANGER Family). My information comes from a 1951 Feuchtwanger family tree."

- Helen Nestor, Berkeley, CA hnestor@aol.com

writes: "My ggrandfather was Samuel B.Dinkelspiel who had a diamond & watch importing business in San Francisco, SB Dinkelspiel & Co, starting in 1863. His partner was his brother-in-law, Joseph Haber. SB was born in Michelfeld, Baden (1836) and that's where the Lloyd Dinkelspiel family comes from too. But, despite the best efforts of a couple of Lloyd's descendants and me, we have never been able to document a connection."

- Lloyd Dinkelspiel is the former chair of the Stanford University board of trustees.

- Frances Dinkelspiel, Berkeley, CA, frannyd@aol.com wrote: I just did

some review of family documents and traced my Dinkelspiel lineage back to Loeb Dinkel-

spiel. His son Emanuel was born in Eichtersheim, Baden and he died in Michelfeld, in 1824. Emanuel's son Lazarus came to the US and some of Lazarus' children changed their name to Dinel.

- Werner Frank, Calabasa, CA
  wlfrank@pacbell.net

"My Dinkelspiel interest lies with their marriages to the Haber family of Richen. I have a Haber antecedent, Karoline Haber (1764-1844) who married Levi ben Isaak Frank."

Jews of Breisgau in 1754

By Friedrich Wollmershaeuser[1]

The names of Jews who received an Austrian Transit Visa[2], to be shown to the customs officers, has been found on a list of 12 January 1754, now in the Generallandesarchiv in Karlsruhe, 107/395. Another list, with the Breisach[3] "Schutzjuden[4]" [with residence permits],was prepared on 23 Dec 1753.

Extract, Breisach Jews, seeking visas

Rust, Ritterschaftlich, i.e.knightly domain

Simon Weill, Abraham Levi, Moyses Levi, Hirschel Levi, Jacob Grumbacher, Abraham Grumbacher, Mayer Grumbacher, all poor Jews.

Ettenheim, domain of Prince Cardinal von Zabern

Moyses Levi, Hirzel Levi, Isaac Levi, Joseph Levi, all well-off.

Kippenheim, Margrave of Baden-Baden domain

Emanuel Marx Weil, Lippmann Weil. Hirschel Levi. All well-off.

Orschweiler, knightly domain

Elias Block, well-off.

Nonnenweier, knightly domain

Baer, very poor.

Loerrach, domain of Baden-Durlach

Sallomon Loeb.

Schmieheim, knightly domain

Israel Guenzburger, Hirschel Moyses, Mayer Dreyfus, Samuel Dreyfus, Kaffel Schnurmann, Kaffel Schnuermann the younger, Abraham Weil, Marx Levi, Joseph Levi, Simon Schnurman, Salomon Levi Wittib [widow of S. Levi], all common folk. Aaron Dreyfus, very poor.

Altdorf, knightly domain

Jacob Moyses, Nesannel Israel, Abraham Bickert, Marx Weil, Getsch Israel, Wolff Israel, Lazarus Blum, Mayer Gundelfinger, Moyses Jeckel, Jacob Levi, Hirzel Weil, Samuel Levi, Moyses Ellenbogen, very poor.

Total 42 households

Extract, Swiss Jews

Endingen, Baden Grafschaft[5] *[County]*

Moysis Pollack, Jedelle Polack, Joseph Dreyfus, Wolf Gugenheim, Juedle Wieler, Isacc [sic] Wieler, Simonus Guggenheim, Joseph Bolack, all common folk.

Tiengen (spelled Thuehingen), Schwarzenberg domain

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[1] Genealogical researcher in D-89610 Oberdischingen, Herrengasse 8-10, Germany. Translation by George Arnstein.

[2] The German word is "Geleit," a travel or transit permit, issued for a fee, used disproportionately by Jews who had itinerant trades.

[3] Breisach is a town; Breisgau is the area around Freiburg, today part of Baden-Wuerttemberg.

[4] Jews under protection.

[5] [Confusingly there is a Baden in Switzerland, and a separate Baden which is German.]

Moyses Bayerle

List of Breisach Schutzjuden

Lehmann Guentzburger, Philipp Guentzburger, Jacob Greilsamer, Leopold Mogg, Alexander Wurmbser, Isaac Levi, Lazarus Wurmbser, Gottschalk Levi, Simon David, Joseph Lemberger, Lazarus Cahen, Alexander Simon, Moses Geismar, Salamon Wurmbser, Joseph Simon, Daniel Wurmbser, Isaac David.

Those seeking Geleiter ausser Landes[6]

Feissel Gugenheim from Lengnau
Joseph Guckenheim from Lengnau
Lehmann Weyl from Lengnau
Meyer Bernheimb fromTiengen
David Bernheimb from Rosheim

The first four have had the Geleit the entire time.

Beuthen (Germany) = Bytom (Poland)

By Peter Lande, Washington, DC

Beuthen, Upper Silesia, Germany, now Bytom, Poland, had over 3,500 Jewish inhabitants prior to World War II. Many fled, but nearly a thousand Jews were deported to unknown destinations in May and June 1942.

I have computerized an alphabetical list of 982 deportees, probably prepared by the Gestapo, giving family and personal names. No further information on these individuals is given in the original material, other than street address, which has not been computerized. Researchers seeking further information on individuals, such as date and place of birth, may wish to use the May 1939 census, which is available at Mormon [LDS] Family History Centers.

The list is currently available at Yad Vashem and the United States Holocaust Memorial Museum (Microfiche RG-15030*01), and will appear on Jewishgen. However, if researchers cannot wait, or wish to have copies of particular pages, they may write to me, Peter Lande, at 3002 Ordway Street N.W., Washington, D.C. 20008 or pdlande@compuserve.com and I shall send them copies.

The Story of Opera Singer Emil Gift

By Rolf Hofmann,[7] Stuttgart, Germany

Therese Giehse is still well known as an actress in Germany, although she died 25 years ago. But nobody recalls Emil Gift, who was her cousin. During the "roaring twenties" he was an outstanding opera singer at the National Theater in Munich, when Therese Giehse started her career as an actress in Munich. He was a bass singer and had a repertoire of more than 70 parts. He was flexible and well known for his ability to replace other singers when illness and the like made them unavailable.

Emil Gift's grandfather, David Gift (1813-1884) was a brother of Therese Giehse's grandfather, Mendel Gift (1806-1868). Both grandfathers were born in Hainsfarth, a little community with a large Jewish population near Oettingen (about 40-50 miles north of Augsburg). These grandfathers had left Hainsfarth around 1860 for a better life in Munich. Therese was born in 1898 in Munich, Emil in1879 in Ingolstadt (and raised in Munich). Therese chose "Giehse" as her artist's name and Emil called himself "Grifft."The original last name "Gift" seemed to be a problem as it means "poison" in German.

Emil's and Therese's great-great-grandfather Loew Beerle (also called Loew Levi) was born in Ichenhausen (between Augsburg and Ulm in Bavaria) and in 1748 settled in Hainsfarth. In keeping with the 1813 Bavarian mandate requiring Jewish family names he adopted Gift as a last name

[6] Foreigners who applied for Geleit. [Here it could mean a permit to leave Breisgau.]

[7] D-70186 Stuttgart, Libanonstr. 79.

Emil Gift's career started in 1903 as a conductor of the city's orchestra in Mainz. In 1905 and 1906 he was a singer at the Theater des Westens in Berlin. From 1907 to1912 he was employed as a singer at the city theater in Kiel and from 1912 to 1916 he was in Breslau. At that time he had a solid reputation as a well regarded bass and baritone, so the Munich Opera invited him to join them. Emil Gift (called "Grifft") specialized in heroic parts. He played the king in Aida, Hunding in Die Walkuere, Pizarro in Fidelio, and some 70 other parts of this kind.

Emil Gift became an important member of the Munich Opera for the next 17 years. In 1919 he had left the Jewish community in Munich and became Catholic, probably to avoid anti-Semitic problems. But in 1933 his Jewish ancestors ended his career, as Jewish singers (those with at least one Jewish grandparent) were no longer allowed to work for the Opera. The effect was striking for Emil Gift, because singing was his life and the opera was his home. Within a few weeks he was thrown from the stage into darkness with a small pension, too little to live but too much to die. Emil Gift somehow survived for the next few years. The Munich directory still listed him as "opera singer", a faint memory of earlier times. In the end, when the situation for Jews in Germany became unbearable, he committed suicide. He died November 25, 1941.

Genes and Genealogy

By Robert A. Weinberg[8]
Whitehead Institute, MIT, Cambridge, MA

Genealogy – *Stammbaumforschung* – has long relied on the usually incomplete recollections of family members and, reaching further back, on the rather complete records of Jewish birth, marriages and deaths in the Standes- and Einwohnermeldeaemter that were established in most German communities after the Napoleonic era. But now modern genetics offers the prospects of tracing certain kinds of relationships, often providing evidence that is far less fallible than the official records and the memories of elderly family members. Genes rarely lie.

The rationale behind this science derives from the genetic diversity that exists within the human gene pool – the collection of genes shared by all members of our species. We all descend from a rather small group (several thousand) of ancestors who lived somewhere in Africa about 150 thousand years ago. That group was already genetically quite diverse. Since then, our ancestors spread over the four corners of the earth, carrying their existing genetic diversity and adding to it through the ongoing process of mutation, which further diversified the gene pool.

A small part of this genetic diversity derives from damaged genes that are carried by limited numbers of humans. To a far greater extent, genetic heterogeneity is found in the parts of the human genome that are not responsible for important biological functions, i.e. "silent" regions may suffer mutation without affecting human biology. As a consequence, each of us carries a distinct genetic signature that has been inherited from our parents, and reaching further back, from distant ancestors who lived a thousand and ten thousand years ago.

Different endogamous (in-breeding) groups carry different collections of these unique genetic markers (really DNA sequences embedded in different sites in the chromosomal DNA). By comparing their frequency in different populations, one can tell much about the relatedness of different individuals within a group, and about the relatedness of that group with other human sub-populations.

All of which brings us to the genetic profiles of the German Jews. In truth, there is no distinctive German Jewish genetic fingerprint: Our history over the last 1000 years suggests that we share the common Ashkenazi gene pool, one quite different from that of the surrounding gentile population. European Jews as a group are relatively homogeneous genetically. Most closely related as a group to Iraqi Jews, they show clear indications of a Middle Eastern origin, with relatively little admixture of genes

[8] <weinberg@wi.mit.edu>

deriving from the larger non-Jewish populations that lived around them for the past 1,000-1,500 years.

Some uniquely German-Jewish genetic diversification (termed "genetic drift") may well have occurred in the centuries after the massive eastward flight of Jews in the mid-fourteenth century during the Black Plague years, leaving behind small, isolated remnant populations largely in southern Germany and the Rhineland. Such diversification happens rapidly in small, in-breeding populations. But we will likely never know whether those who remained in Germany and their descendants developed significant numbers of distinctive genetic markers (quite likely), because of the subsequent massive re-mixing with the other Ashkenazic populations that began in the early nineteenth century. By the first decades of the twentieth, it is estimated that as much as half of German/Austrian Jewry (with a focus here on the larger urban communities such as Berlin and Vienna) traced its descent to relatively recent immigrants from the far larger eastern European communities. Still, analyses of certain gene frequencies done 20 years ago showed that Polish and Russian Jews were more closely related to one another than either were to their German co-religionists.

What then of the larger Ashkenazi gene pool? Here there are some major, very provocative puzzles. In truth, the history of Ashkenazi Jewry is impossible to reconcile with its genetics! Many of these puzzles come from examining the frequency with which certain mutant genes are carried by the Ashkenazim. Here a passing familiarity with the Hardy-Weinberg Law (no relation to the latter, a Berlin geneticist) of genetics is worthwhile. As implied above, each of our genes comes in several distinct versions including damaged, mutant versions. Within a given population, a certain percentage of individuals can be shown to carry each of the several versions of such a gene. For example, within Polish Jews (and possibly less so among German Jews), about 3% carry a mutant version of the Tay-Sachs gene. About 1% of Ashkenazim carry a mutant version of the BRCA1 gene that predisposes to breast and ovarian cancer. Hardy-Weinberg says that if these mutant genes do not affect reproductive fitness substantially, then their frequency in the population will be constant from one generation to the next. As such, the frequency of these mutant genes will have been rather similar or slightly higher in Ashkenazim who lived a thousand years ago.

If we examine in detail these damaged Ashkenazi genes, we see that virtually all the mutant Tay-Sachs genes carry the same, unique genetic lesion; the same can be said for the BRCA1 gene and a dozen other genes present in mutant form in the Ashkenazi gene pool. This means, inescapably, that each of these damaged genes originated at one point in time as a mutation in a single Ashkenazi ancestor who lived a long time ago. Hence, all Ashkenazim carrying the mutant BRCA1 gene descend directly from that single ancestor; the same can be said for each of the other mutant genes that we Ashkenazim specialize in.

Now comes the rather profound puzzle: If the Ashkenazi mutant BRCA1 gene version is present in about 1% of the modern Ashkenazi population, and was present at similar frequency in the founding ancestral population that lived at the time of this common ancestor, then that population must have constituted no more than 100-200 individuals. (An even more bizarre outcome derives from analysis of the mutant Tay-Sachs gene, which by some estimates is present in 1 out of 25-30 Ashkenazim.) How can this possibly be reconciled with Jewish history, which estimates that several million Jews lived the beginning of the Common Era, and plausibly in the centuries thereafter? Half a million Jews were expelled by the Inquisition from the Iberian peninsula. The only resolution, which makes little sense historically, is to posit that the Ashkenazim descend from a small founder population of several hundred individuals 1,000-1,500 years ago, i.e. that the previously huge population passed through a very narrow "bottleneck" where its preexisting genetic diversity was severely diminished.

Here is another intriguing issue, though one that is not so disconcerting. This one concerns the Y chromosome, which makes embryos into

males and which is passed, like modern-day family names, uniquely from father to son. Like the other chromosomes, this one has undergone some slight diversification since the time when Adam roamed the earth. There are likely several hundred slightly different Y chromosomes in the human population, each perfectly capable of making a male body but differing ever-so-slightly in these silent regions. Within a family, all the males carrying the family name (and not adopted), should have the same Y chromosome. An exception to this rule comes from instances of "non-paternity", where a milkman or television repairmen is the real biological father, all illusions to the contrary notwithstanding. (In the United States, in some ethnic groups, as many as 5-10% of the children have biological fathers different from the men whom they have called "Dad".)

I recently did an experiment with the help of a colleague who specializes in the Y chromosome. According to my *Stammbaum,* a Harvard undergraduate and I share, each through a separate male line, a common ancestor who lived about from 1675 to 1735 in eastern Westphalia. Since our ancestry goes back nine generations, long before Jerome Napoleon, King of Westphalia, ordered the west German Jews to take on fixed family names (June 1808), this young man and I have different family names. But did we carry the same Y chromosome?

Mercifully, the answer, as of last week, was yes. No non-paternity. We share the same Y chromosome, but it is hardly unique, being present in about 3% of European males. So, if there was a passing milkman (or melamed) anytime during the last 300 years, he too carried one of these relatively rare Y chromosomes. Future research may reveal whether our two Y chromosomes are absolutely identical and share certain minute details that are present in an even smaller proportion of male humanity.

A far more unique experiment, whose outcome is nothing short of astounding, was competed recently in Haifa. This one concerned the family name Cohen, which unlike most Jewish family names, is indeed of ancient lineage. In principle, Cohanim all descend via the male line from the caste of priests that ran the Temple before its destruction in the year 70 CE, and before that, from Aaron the brother Moses who may have lived 1200 years earlier.

The Israeli scientists rounded up a group of Ashkenazi and Sephardi male Cohanim, (allegedly on a beach in Tel Aviv), and analyzed their Y chromosomes. As controls for this experiment, they looked at an equal sized group of non-Cohen Jews (Yisraelim). They found that 50% of the Cohanim share the same Y chromosome, which is present in 14% of non-Cohanim and much rarer still in non-Jewish populations.

This outcome is truly astounding, because it implies that over 3,000 years, in at least 50% of these lineages, there was an uninterrupted transmission of a unique Y chromosome. Any single untoward event over these 100 generations, a single broken link in this chain, would have changed the outcome. In each of these lineages bearing the Cohen Y chromosome, there apparently was not a single instance of non-paternity (unless the milkman was a Cohen), rape, or inappropriate assumption of the Cohen family name by a non-Cohen. Subtle genetic marking convinced the Israeli geneticists that all these Cohanim descend from a single male ancestor who lived 3,000 or so years ago. (While the uniqueness of the Y Cohen chromosome is clear, the precision of measuring this 3,000 year timeline is less obvious – it might be off by 500 or more years.)

So DNA and genes are useful in tracing male ancestry. Descent through the female line may also soon become possible (i.e. one's mother's mother's mother.....) But what about other types of relationship? Here there are far greater complications and it seems unlikely that there will be simple, straightforward ways of testing relationships between individuals without the use of powerful computer algorithms and mountains of genetic data. But stay tuned. With the soon-to-be completed Human Genome Project's sequencing effort, the complete genetic library of human genes will soon become evidence, and this information,

together with rapidly developing instrumentation and information process may prove a useful adjunct to *Stammbaumforschung* a decade from now.

A Visit to Weissensee Cemetery in Berlin

By Claus W. Hirsch

Earlier this year I visited Weissensee Cemetery in the former East Berlin. This is the final resting place for three of my grandparents, and I was eager to see what changes had occurred since my last visit there eleven years earlier – when the Berlin wall was still up. My earlier trip there was an unhappy experience: the place was devoid of caretakers tending to the graves and there were many signs of neglect. A machete would have been useful then to chop down the bushes surrounding many graves.

This time I was pleasantly surprised by the improvements. The place was much neater – no evidence of overgrowth, and signs were clearly posted for each section of the vast cemetery (it covers 43 hectares and is the largest Jewish cemetery in Europe with more than 100,000 graves going back to the first burial in 1880). Credit belongs to several volunteer brigades that had tidied up the place over several years. Also, the front office sells small flower pots for those visitors who prefer this form of tribute to the traditional stone left on gravestones by visitors. I did see a number of caretakers busy throughout the grounds, as well as several stonemasons resetting the grave markers which had been overturned in a recent incident.

Upon entering Weissensee, I was directed to an office to obtain the exact locations of the graves. There a young man had all the records on microfiche and promptly printed out copies of the original cards filled out at the time of burial. These records contain the deceased's name and address, maiden name, profession (sometimes), and dates of birth, death and burial. The place of birth and names of survivors do not appear on these records. They also contain the exact location of the grave, i.e. section and row number. *Note:* the rows are counted from the back.

Weissensee cemetery is still being used for new burials. However, as evidence of the changing Jewish population of Berlin, most new graves over the past two years bear Russian surnames. Among the many elaborate as well as more common grave markers are those of the composer *Louis Lewandowski* (1821-94), the philosopher *Hermann Cohen* (1842-1918), the painter *Lesser Ury* (1861-1931), *Natalie Baeck* (wife of Leo Baeck, who is buried in London), the publisher *Rudolf Mosse* (1843-1920), the department store magnates *Hermann and Oskar Tietz*, the historian *Martin Philippson* (1846-1913) and *Herbert Baum* (1912-42), founder of a communist resistance group.

Friedhof Weissensee is located at Herbert-Baum-Strasse 45, D-99631 Berlin, Germany. Telephone: 925-3330. There is no access via e-mail. Visiting hours are Sunday to Thursday 7:00 am to 5:00 pm and Fridays 7:00 am - 3:00 pm. Public transportation access is through trams 2, 3, 4, 13, 23 or 24 to Antonplatz. It can also be reached via the S-Bahn (elevated train) line S8 or S10 to Greifswalder Strasse, then two stops via Tram 2, 3 or 4 to Antonplatz.

The Reichenberger Correspondence 1877-1947

By Ernest Kallmann, Neuilly, France[9]

My matrilineal great-grandmother Rosa Reichenberger Stein (1857-1926) was born in Ichenhausen, Bavaria. In 1995, on a visit to her birthplace my cousin Harold Hodes showed me photocopies of two letters, one in English, from my great-uncle Theo Guckenheimer, who had fled to England in August 1933 after having been subjected to a quasi-pogrom in Nürnberg on July 20. Harold was interested in the translation of "other" letters written in German which were in the

[9] <ekallman@club-internet.fr>

possession of the family.[10]

I quickly welcomed this opportunity, which opened the way to a project I had hatched for a long time: to write a paper for our children that would provide a vivid image of the life of German Jews under the Nazi *régime*.

Jack (Jakob), born in 1869, Rosa's youngest brother, emigrated at age 16 to South Africa in 1885, where he married and founded a family. His second son, Laurie Reichenberg, born 1901, was still living and was mentally alert at the time my own involvement began. Jack and Laurie were wise enough to keep a large part of the correspondence which they had received from their relatives and friends in Germany. After Jack, none could read the manuscript letters because they are written in *Sütterlin* (gothic) script

The R. File. My relatives started by sending me enlarged photocopies of what they thought was easiest to decipher, a total of 56 letters or fragments. I had also received 14 other documents from other sources.

On a visit to the "*Centre de Documentation Juive Contemporaine*," I found a treasure: the original of a report prepared by John H. E. Fried in 1947 for the Nürnberg Trial, "Legislation for the execution of the Anti-Jewish Program of the Hitler Regime." It summarizes in chronological order, country by country, every law passed against the Jews. This made it possible for me to describe the legal context, and thus to clarify sections of the letters that otherwise could not have been clearly understood.

The R. File was self-published in 1997 in French and in English. It is a 100-page brochure consisting primarily of the correspondence, mostly through relevant excerpts. What I learned through this writing was mainly that the elimination of the German Jews followed a deliberate and cunning plan, starting with the day when Hitler took power in 1933. It had been scheduled in such a way that neither the victims, nor the governments of other countries could resist, because of the progressive and formally legal throttling of the Jews.

The Reichenberger Correspondence. In 1997, I published a full translation of the 70 documents in my possession. This prompted the relatives to dig out what else they had. In several shipments, the total count of documents finally came to some 300. They cover the period from 1877 to 1947. Not all are letters or postcards. Some are just envelopes, some just stamps. But all are informative. The continuity of the story now reached the point where the correspondence "speaks for itself." I gave it the full treatment: I transcribed the originals and typed them in German, translated them into English and then published them. This took almost two more years. A prologue and an epilogue complement the story: the 1877-78 correspondence about the *shidu'h* (the marriage arrangement) of Rosa, and the post-war correspondence from the survivors.

What did I mainly learn ?

First: never discard anything from a family correspondence: it is a treasure-trove of information, also for genealogy. There was a number of stories (oral tradition) in the family, especially about sentimental episodes, which could be confirmed or invalidated from factual evidence. The correspondence also allowed me to establish or confirm dates (for example *Jahrzeit* or *Bar Mitzvah.)*

Second: if genealogy were only finding dead people in our ancestry, visiting their graves and assessing the names of places and the dates of past events, it would be a somewhat morbid hobby. Exploiting correspondence resuscitates the actors, reveals their lives, personalities, hopes and sorrows. Thus they become very close to us. It also provides an increased closeness with their living descendants, who in many respects collaborate with a project like mine.

Third: even a one-sided correspondence, in our case mainly from Germany to South Africa, illustrates the life of the addressee through a mirror-effect. We now know rather precisely the details of Jack's bankruptcy around 1910,

[10] Cf. *Shemot*, Vol.3, Nr. 4, Dec 1995

and we can follow him while he moves within South Africa. History shows up in the background: the ascent of William II to the throne of the German Empire, the Boer War, the Weimar Republic.

The Technical Problems. During the period ending in February 1999, I received six shipments, first copies and then originals. They arrived as an unorganized bulk. The originals appeared fragile and often in a poor state of conservation. My first preoccupation after the arrival of the originals was to package each document so that it could be safely handled and to organize the collection meaningfully.

I was lucky enough to be introduced to a top specialist in document restoration and preservation. She quickly understood my problem and my limitations, and convinced me that the originals should be stored in acid-free paper dockets, but that attempts to restore some of the documents would be disproportionately labor-intensive. So, I limited myself to the purchase of suitable paper and archive boxes. I tried to enclose each sheet in a A4 (21 x 29.7 cm) docket. I wrote author and date in pencil on the docket, possibly the sheet number (for example 2 of 4) and the serial number. Each document was given a 3-digit arbitrary serial number; the first digit indicated the shipment (0 to 5); the next two digits were for every document.

The system made it easier to reconcile the originals with their copies, and to reassemble fragments.

In keeping with the wish of Laurie Reichenberg, the documents were deposited by his daughters with the Leo Baeck Institute in NYC[11]. Laurie passed away on 26 Feb1999, just before his 98th birthday, two days after I sent the manuscript to England for corrections and proofreading.

[11] [Note from Karen Franklin: "The complete set of original letters and transcriptions is now housed at the LBI. Ernest Kallmann's care for, and organization of these documents is astonishing and exemplary. Our archivists wish that all collections would arrive in such wonderful order.]

Recent Accessions at LBI/NYC

By Frank Mecklenburg

DS 135 G4 C44 B38 1997
Die Bauwerke und Einrichtungen der juedischen Gemeinde in Celle: Synagoge, Mikwe, Friedhof / Sabine Glatter...[et al.]. Bielefeld: Verlag fuer Regionalgeschichte,1997. 192 p. ill., plans; 25 cm. (Kleine Schriften zur Celler Stadtgeschichte Bd. 2)

DS 135 G4 F68 J839 1999
Juedisches Leben auf dem Dorf: Annaeherungen an die verlorene Heimat Franken herausgegeben von Klaus Guth und Eva Gross-Lau; mit Beitraegen von Elisabeth Eckel [et al.] illustriert durch Bilder der Erinnerung von und an Juergen Merz. Peterberg: Michael Imhof Verlag, 1999.317 p. ill. (some colored), ports., facsims., maps, plans, tables ; 25 cm. (Landjudentum in Oberfranken : Geschichte und Volkskultur ; Bd. 3)

DS 135 G4 B82 J84 1998
Juedisches Leben in Buchau: Begleittext zur Ausstellung im Nov.1998/ [herausgegeben von der] Volkshochschule Bad Buchau. Bad Buchau: Volkshochschule, 1998. 60, [4] p.: ill., facsims. ports., maps; 30 cm. *[Review appears below]*

DS 135 G4 H42 O 67 1998
Oppenheimer: eine Heidelberger Familie vor dem Holocaust / Mitarbeiter: Frank Moraw [et al.]. Heidelberg:Verlag Das Wunderhorn, 1998.46 p.: ill., ports., facsims.; 30 cm.

DS 135 G4 S553 1998
Spuren und Erinnerungen: die ehemalige juedische Gemeinde Sien; Ausstellung vom 9. November bis 5. Dezember 1998. s.l. s.n. [1998?]. [11] p.: ill., ports., facsims., maps; 15 x 11 cm. *[Reviewed by Peter Lande, Stammbaum 15, July 1999]*

DS 135 G4 H492 D54 1998
Dietermann, Klaus, 1949- Familie Levi Hollaender: ein juedisches Schicksal aus Hilchenbach / Klaus Dietermann. Siegen: Gesellschaft fuer christlich-juedische Zusammenarabeit Siegerland e.V., 1998. 40 p.: ill., ports., facsims., geneal.table ; 30 cm. (Gesellschaft fuer christlich-juedische Zusam-

menrbeit Siegerland. Dokumentation; 11)

DS 135 G4 H612 1998
Flade, Roland, 1951- Lehrer, Sportler, Zeitungsgruender: die Hoechberger Juden und die israelitische Praeparandenschule / Roland Flade. Wuerzburg : Ferdinand Schoeningh, 1998.128 p.: ill., ports., facsims.; 26 cm. (Schriften des Stadtarchivs Wuerzburg ; Heft 12)

DS 135 G4 D35 F83 1999
Fuchs, Friedrich Die Beziehungen zwischen der Freien Stadt Danzig und dem Deutschen Reich in der Zeit von 1920 bis 1939, unter besonderer Beruecksichtigung der Judenfrage in beiden Staaten / Frieddrich Fuchs. Freiburg: Hochschulverlag, 1999. 202 p.: map, table, facsims; 21 cm. (Hochschulsammlung Philosophy Geschichte ; Bd.11)

DS 135 G4 B22 F65 1999
Haas, Norbert J. Kehrten juedische Mitbuerger nach der NS-Diktatur nach Bamberg zurueck? / N.J. Haas. Bamberg : Norbert J. Haas, 1999.[7] p.; 21 cm.

DS 135 G4 N8 J36 1998
Janetzko, Maren Haben Sie nicht das Bankhaus Kohn gesehen?: ein juedisches Familienschicksal in Nuernberg / Maren Janetzko. Nuernberg: Sandberg Verlag, 1998.100 p.: ill., ports., facsims.; 23 cm. (Geschichte fuer Alle e.V. Nuernberger Stadtgeschichte(n) ; Nr. 1)

DS 135 G4 D547 L54 1999
Liebezeit, Falk Auf den Spuren juedischer Geschichte in Diepholz ; mit vollstaendigem Verzeichnis der Mitglieder der juedischen Gemeinde in Diepholz / Falk Liebezeit, Herbert Major. Diepholz: Schroederscher Buchverlag -Verlag fuer Regionalkultur, 1999. 272, 4 p.: ill.(some colored), ports., facsims. tables ; 21 cm. (Veroeffentlichung des Stadtarchivs Diepholz ; Nr.12)

DS 135 G4 M844 L51 1998
Liesenberg, Carsten, 1968- Zur Geschichte der Juden in Muehlhausen und Nordthueringen und die Muehlhaeuser Synagoge / Carsten Liesenberg ; Herausgeber: Muehlhaeuser Museen in Zusammenarbeit mit dem Muehlhaeuser Geschichts- und Denkmalpflegeverein e.V. Muehlhausen: Muehlhaeuser Museen,1998.128 p.: ill., ports., facims. ; 23 cm. (Muehlhaeuser Beitraege ; Sonderheft 11)

DS 135 G4 R37 1998
Moosburger, Uwe, 1964- Schabbat Schalom: Juden in Regensburg - Gesichte einer lebendigen Gemeinde / Uwe Moosburger, HelmutWanner.Regensburg: Mittelbayerische Druck und Verlags-Gesellschaft, 1998. 151 p.: ill., ports.; 27 x 24 cm.

DS 135 G4 L388 R45 1999
Reinhold, Josef Zwischen Aufbruch und Beharrung: Juden und juedische Gemeinde in Leipzig waehrend des 19. Jahrhunderts / Josef Reinhold ; Herausgeber: Ephraim Carlebach Stiftung Leipzig. Dresden : Saechsische Druck- und Verlagshaus AG, 1999. 75 p.: ill.(some colored), ports., facsims.; 30 cm.

DS 135 G4 M434 W64 1999
Wolf von Gudenberg, Eberhard, 1924- Meimbressen, die Woelffe von Gudenberg und die Juden / von Eberhard Wolff von Gudenberg. Hofgeismar/Meimbressen: Verein fuer hessische Geschichte und Landeskunde Kassel, Zweigverein Hofgeismar, 1999. 52 p. ill. (some colored), ports., maps ; 24 cm. (Die Geschichte unserer Heimat ; Bd. 31)

DS 135 G4 L24 1998
Zieher, Juergen "Die Gemeinde galt als Mustergemeinde im Musterlaendle": juedisches Leben in Ladenburg von 1291 bis 1945 / Juergen Zieher.1998 .p.10-13, 671-719: ill., facsims.;30cm.

Bibliographic Tools:

In Search of Elusive German Books and Magazine Articles

By Edward David Luft, Washington, DC

[A difficult search, through strange territory, makes for rewarding reading, less daunting if you know German. Edward Luft deals with specialized German sources and how to find them, using German bibliographic tools. Call numbers are those of the Library of Congress, unless otherwise indicated; they often are used by other reference libraries. – ed.]

If you have ever searched for an elusive early German magazine article, as I have, for 11 years, you will be relieved to know that such articles can be found if you know the author. Here is how I found one from 1895, the year before Dietrich's *Bibliographie der Deutschen Zeitschriften-Literatur* began. But I am getting ahead of the story.

First, check online at http://pci.chadwyck.com to see if the magazine has been indexed. Chadwyck, a search engine, has not indexed *Stammbaum* and *Avotaymu* and has no plans to do so.

Assuming that you find nothing there, next see if the years in question are covered by the *Internationale Bibliographie der Zeitschriften-Literatur aus allen Gebieten des Wissens. International Bibliography of Periodical Literature Covering All Fields of Knowledge. Bibliographie internationale de la littérature périodique dans tous les domaines de la connaissance*, Osnabrück: F. Dietrich. AI9.I5[12]. It was formed by the union of *Bibliographie der deutschen Zeitschriften-Literatur* (*Abteilung A*), dealing with German-language literature, and *Bibliographie der fremdsprachigen Literatur* (*Abteilung B*, for languages other than German, such as English), popularly known as the *IBZ*.

The *IBZ* is an amalgamation; it even includes lists of dissertations at German universities. The *IBZ* is well-known to reference librarians; it continues today so it will not be the subject of this article.

My problem was that I needed an article, known to exist, but which appeared in 1895, the year before the *Bibliographie der deutsche Zeitschriften-Literatur*, Leipzig: Fr. Andra's Nachfolger, 1897- AI9 .B5, began. It is popularly known as "Dietrich," after the publisher. Indexes of the author and keywords produced nothing. My quest was for a book review, and the *Bibliographie der deutschen Zeitschriften-Literatur*, including all of its parts and additions, does not index book reviews. But I plunged ahead anyway. Here is how I ultimately succeeded.

First consult:
✧ Balay, Robert, *ed.*, *Guide to Reference Books*, 11th ed., Chicago: American Library Association, 1996, 2020 pp., including bibliographical references and index. Z1035.1 .G89 1996 Reference Desk

[or, in the alternative, check

✧Walford, A. J., *Walford's Guide to Reference Material*, 7th ed., London: Library Association Publishing, 1996- Vol.1. Science and technology / edited by Marilyn Mullay and Priscilla Schlicke, including indexes. Z1035.1 .W33 1996 Reference Desk;
✧ Walford, A. J., *Walford's Guide to Reference Material*, 6th ed., London: Library Association Pub., 1993-<1995 > Vols. <1-3 > Vol.1. Science and technology / edited by Marilyn Mullay and Priscilla Schlicke – Vol. 2. Social and historical sciences, philosophy and religion / edited by Alan Day and Joan M. Harvey – Vol 3. Generalia, language & literature, the arts / edited by Anthony Chalcraft, Ray Pryterch, and Stephen Willis. Z1035.1 .W33 1993 Reference Desk, or
✧ *International Bibliography of Directories*, New York, R. R. Bowker, Z5771.I58].

These reference works offer a number of possibilities for further investigation; I chose the ones discussed in this article as the most promising but could have chosen others with similar results. For example, it is possible to begin the search with the *Bibliographie der deutschen Literaturwissenschaft*, Z2231.B5, available on reserve in the Alcove of the Jefferson Main Reading Room of the Library of Congress.

The following sources offered promising avenues for investigation: the *Bibliographie der deutschen Zeitschriften-Literatur* has both

[12] This, and others below, are Library of Congress call numbers.

Beilage-Bände, call number AI9. B513, and *Ergänzungs-Bände, mit Einschluß von Sammelwerken*, Leipzig: Felix Dietrich, 1908-1942, call number AI9.B512. The latter are not arranged in chronological order. Instead, the volumes cover the following years:1:1896-98; 2:1896-08; 3.1893-95; 4:1891-92; 5:1889-90; 6:1911-13; 7:887-88; 8:1913-14; 9:1885-86; 10:1914-15; 11:1883-84; 12:1881-82; 13:1915-17; 14:1879-81; 15:1876-78; 16:1873-75; 17:1870-73; 18:1868-70; 19:1865-67; 20:1861-67. These 20 volumes also bear numbers relevant to the main set's numbers. In the same order, these numbers are: 22A, 24A, 28A, 30A, 32A, 33A, 35A, 35B, 36B, 37A, 39B, 41A, 42A, 72A, 78A, 80A, and 82A, representing the order in which they appeared in conjunction with the volumes of the main set.

Because my "target"was an 1895 magazine article, I selected Vol.3 of the *Ergänzungs-Bände*, which yielded the author by name. Unfortunately, the desired article was not listed since book reviews are not indexed in that publication. However, by checking all of the years for which the *Ergänzungs-Bände* appeared, it was possible to determine in which magazines the author generally published his writings. This strategy showed that the desired author wrote for two relevant magazines. A check of the first of the two yielded the article desired.

If you are looking for an older newspaper article, try Bömer, Karl, *Internationale Bibliographie des Zeitungswesens*, Leipzig: O. Harrassowitz, 1932, 373 pp. Z6940.B68. Based upon the author's *Bibliographisches Handbuch der Zeitungswissenschaft* ...1929. Vol.1. Das deutsche Zeitungswesen .– Vol. 2. Das ausländische Zeitungswesen.– Personen-, Sach- und Schlagwortregister.

Suppose, however, that the title might be a book rather than a magazine or newspaper article. The Dietrich in its *IBZ* form, along with certain of its predecessors, indexed books, as discussed above, and is the most commonly available of such reference works. However, you could also consult Bliedener, Alexander, *et al.*, [*Christian Gottlob Kayser's*] *Vollständiges Bücher-Lexikon ...: Index LCupletissimus Librorum*, Leipzig: C. H. Tauchnitz, 1834-1912, 42 volumes in 28, LC call number Z2221.K23. A second possibility is Heinsius, Wilhelm, *et al.*, *Allgemeines Bücher-Lexicon*, Leipzig:1812-1894, 19 vols in 26, call number Z2221.H47, now available on Microfilm 47895Z. See also his *Allgemeines Bücher-Lexicon, oder alphabetisches Verzeichniß der in Deutschland und den angrenzenden Ländern gedruckten Bücher, nebst beygesetzten Verlegern und Preisen*, Leipzig: In der Buchhandlung des Verfassers, 3 vols, LC call number 4Z 582 (Priority 4 Collection). For another version, see Heinsius, Wilhelm, *Allgemeines Bücher-Lexikon*, Graz: Akademische Druck u. Verlagsanstalt, Z221 .H472. A more modern version of Kayser is *Deutsches Bücherverzeichnis* (covering 1911-1985), Leipzig: Deutsche Bücherei, Z2221 .K25. It uses a keyword system for locating books. The Library of Congress has copies in various reading rooms.

Another possibility is Kayser, Christian Gottlob, *Deutsche Bücherkunde*, Leipzig: J. F.Gleditsch, 3 vols. in 2, LC call number Z2221.K229.

Finally, there is Thelert, Gustav, *Supplement zu Heinsius', Hinreichs' u. Kaysers Bücher-Lexikon: Verzeichniß einer Anzahl Schriften, welche seit der Mitte des neunzehnten Jahrhunderts in Deutschland erschienen, in den genannter Katalogen aber garnicht oder fehlerhaft aufgefürt sind: Mit bibliographischen Bemerkungen*, [Leipzig: Zentralantiaquariat der Deutschen Demokratischen Republik, 1973], 405 pp, a printed photocopy of the original 1893 version, LC call number Z2221.T38. This work indexes mostly dissertations and *Schulprogramme*, prior to the date of original publication.

Since very few magazine articles on any subject dealing with Jews appeared prior to the dates covered by these bibliographies, it seems likely that persistent effort should afford the researcher success in finding almost any articles concerning Jewish genealogical issues published in German anywhere in the world. The newer volumes even constitute a standard source in other Western languages, especially English. Furthermore, there exists a *Bibliographie der Rezensionen mit Einschluß von Referaten und Selbstanzeigen*, Vaduz, Liechtenstein: Scientific Periodicals Enterprises, 1962, 3 vols. AI9 .B6; and its predecessor, *Bibliographie der Rezensionen und Referate*, Vaduz, Liechten-

stein: Scientific Periodicals Enterprise,1962, 9 vols. Also AI9 .B6. Alternatively, see *Internationale Bibliographie der Rezensionen wissenschaftlicher Literatur*, Osnabrück: F. Dietrich Verlag, Z5051.I64, which exhaustively lists magazine and newspaper articles reviewing books in German.

For more modern research covering eastern German publications, see Albrecht, Günter, *ed.*, *Internationale Bibliographie zur Geschichte der deutschen Literatur von den Anfängen bis zur Gegenwart: erarbeitet von deutschen, sowjetischen, bulgarischen, jugoslawischen, polnischen, rumänischen, tschechoslowakischen, und ungarischen Wissenschaftlern*, Berlin: Volk und Wissen Volkseigener Verlag, 1984, 2 vols:1. Halbband: Allgemeiner Teil (Literatur- und Sprachwissenschaft, Weltliteratur u.a.), deutschsprachige Literatur von den Anfängen bis Ausgang des 19. Jahrhunderts – 2. Halbband: Deutschsprachige Literatur des 20. Jahrhunderts. There is also a *Zehnjahres-Ergänzungsband, Berichtszeitraum 1965 bis 1974, Nachträge zum Grundwerk*. Includes indexes. Z2231 .I57 1984.

Yet another possibility is
✧ Büchting, Adolph, *et al.*, *Hinrichs' Katalog der im deutschen Buchhandel erschienenen Bücher, Zeitschriften, Landkarten usw*, Leipzig: J. C. Hinrichs, 20 vols. in 14. Z2221 .H658. See also Büchting, Adolph, *Hinrichs' Bücher-Catalog*, Leipzig: J. C. Hinrichs, 1875, 2 parts in 1 vol. Z2221 .H657. Continues *Kirchhoff's Bücher-Katalog*, 1851-1860. Z2221 .H656. Vol. 1 covers 1851-1855 and Vol. 2 covers 1856-1860. Continued by *Hinrich's Fünfjahrs-Katalog*, 1861- The Hinrichs system of German trade bibliographies consists of: *Wöchentliches Verzeichnis*, 1893- (earlier issued under title *Allgemeine Bibliographie für Deutschland*, 1842-1892), supplied with a "Monatsregister." *Vierteljahrs-Catalog*, 1846- *Halbjahrs-Catalog*, 1798- , now on microfilm 0309 in the LC Microform Reading Room. *Catalog*, 1851-1912 (*Hinrichs' Bücher-Katalog*, 1851/65.– *Hinrichs' Fünfjahrs-Katalog*, 1866/70-1901/05. – *Hinrichs' Katalog*, 1906/09-1910/12). Z2221 .H657. See also Hinrichs, *Vierteljahrs-Katalog der Neuigkeiten des deutschen Buchhandels nach den Wissenschaften geordnet: Mit 4 alphabetischen Registern*, Leipzig: J. C. Hinrichs, Z2221 .H663.

There are also some specialized research tools for biographies and Festschriften:

✧ Bohatta, Hanns, *Internationale Bibliographie der Bibifographien: ein Nachschlagewerk*, Frankfurt am Main: V. Klostermann [©1950], 652 pp Z1002 .B682.

✧ *International bibliography of historical sciences. Internationale Bibliographie der Geschichtswissenschaften. Bibliografia internacional de ciencias historicas. Bibliographie internationale des sciences historiques. Bibliografia internazionale delle scienze storiche*, Paris, Librairie Armand Colin, Z6205.I61.

✧ Leistner, Otto, *Internationale Bibliographie der Festschriften: mit Sachregister (International Bibliography of Festschriften: with Subject-Index,)* Osnabrück: Biblio Verlag,1976, 893 pp Z1033.F28 L4.

✧ —, *Internationale Bibliographie der Festschriften von den Anfängen bis 1979: mit Sachregister (International Bibliography of Festschriften from the Beginnings until 1979: with Subject-index,)* Osnabrück: Biblio Verlag, 1984-1989. 3 vols Z1033.F28 L4 1984. Updated ed. of: *Internationale Bibliographie der Festschriften*.1976. Band 1. A-K, Band 2. L-Z, Band 3. Sachregister & Nachträge zu Band 1& 2.

Finally, if you are looking for prints, try Diepenbroick-Grüter, Hans Dietrich von, *Allgemeiner Porträt-Katalog*, Hamburg, H. D. v. Diepenbroick-Grüter, 1931, NE220 .D5 or Microfilm 70171 NE. It includes a *Nachtrag*, Parts I-V, reprinted in its entirety as Diepenbroick-Grüter, Hans Dietrich von, Hamburg, *Allgemeiner Porträt-Katalog*, Hildesheim: G. Olms,1967. NE220 .D52.

It is safe to say that if none of these sources yield the magazine article, then the researcher should recheck his facts or the article is effectively unretrievable. Unfortunately, the Library of Congress does not have Raßmann,

[Christian] Friedrich, *Kritisches Gesammtregister oder Nachweisung aller in den deutschen Litteraturzeitungen und den gelesensten Zeitschriften enthaltenen Rezensionen mit Andeutung ihres Inhalts*.1. Jahrgang, 1818, Leipzig 1820, 398 pp, which may be available only in Germany. It was at the Staatsbibliothek zu Berlin, Haus I, call number Ac 6952, but the catalogue entry fails to indicate that it was not lost in World War II. It is at the Stadt- und Universitätsbibliothek Frankfurt/M, call number N. libr. 585; at the Universitätsbibliothek Halle, call number Af 20; and at the Stadt- und Universitätsbibliothek Hamburg, call number A/83400. I shall investigate further during my next visit to Germany.

Book Reviews

Weber, Otmar. *Der Juedische Friedhof Busenberg*. Verlag Geiger-Druck Busenberg/ Pfalz, Dahn 1998, 368 pages.

Busenberg lies in the southernmost part of the Palatinate, about 70 percent WNW of the distance from Karlruhe to Pirmasens. The cemetery was started in 1824. It served the Jewish congregations there, in Dahn, Vorderweidenthal and Erlenbach. The cemetery was desecrated four times, twice during the nineteen-nineties!

The book contains a complete description of all legible tombstones and is thus a valuable genealogical resource. The Hebrew tombstone inscriptions are given in German translation. The price of the book and the ZIP Code of the publisher are not shown. – *Hans George Hirsch*

Rebhun, Ze'ev. *Autumn 1939 – Yamim Noraim Memorial Book of East European Jews Who Lived in Germany*. Jerusalem: Evez Publishing, 1999.

For many years, Ze'ev Rebhun has been seeking to determine the fate of the thousands of *Ostjuden* (Jews of East European origin) who lived in Germany. Using concentration camp and archival records, he has succeeded in consolidating information in this book on the fate of male East European Jews:
□ 1,717 formerly resident in Germany and
□ 140 formerly resident in Vienna.

In every case, name and date of birth, as well as date and place of death, are listed, plus, where available, place of birth and last town of residence in Germany.

It will probably remain impossible to identify the far larger numbers of *Ostjuden* who fled Germany, or were deported, and then were later caught and murdered in Poland and elsewhere. For example, thousands of Jews born in Poland were deported from France. Many of these may have previously resided in Germany, but this cannot be determined from deportation records. Many existing Gedenkbücher (memorial books) ignore these Jews, due either to the absence of information as to their German local residence or their ultimate fate. Rebhun's valuable book helps to close this gap in information and I can only hope that as the mass of still unexamined Holocaust records is searched and processed additional such lists will be developed.

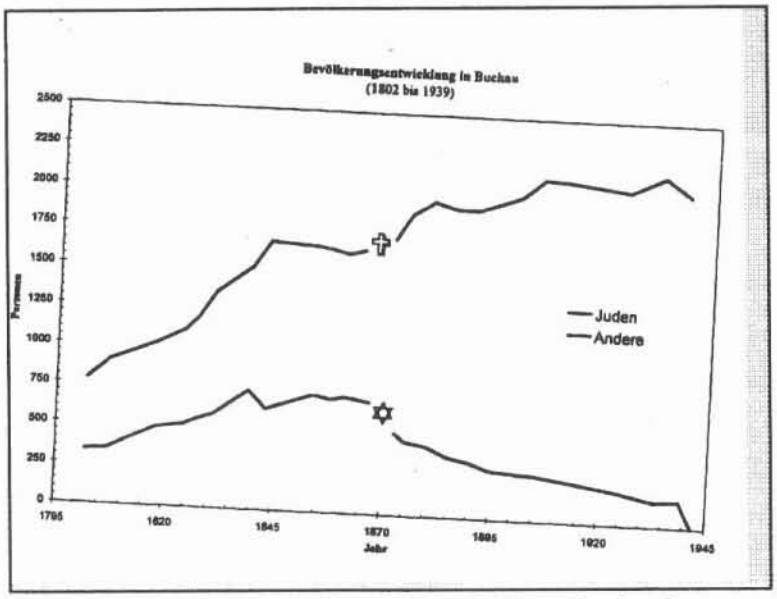
A copy of this book is in the United States Holocaust Memorial Museum's library and I recommend that other Holocaust research institutions acquire copies. In the longer run perhaps this information can be computerized and made available through Jewishgen. For now, persons with individual inquiries may write to me at pdlande@compuserve.com and I shall check the Museum's copy for a reply. – *Peter Lande*

Juedisches Leben in Buchau Book to accompany the exhibit on Jewish life in Bad Buchau, November 1988. Volkshochschule Buchau. Spiral bound, 60 pp.

It's a fascinating book, done successfully with good intentions, its quality enhanced by heavy reliance on a 1973 thesis by Reinhold Adler, which I used with pleasure many years ago as I sought to learn more about the small southwestern German town where my great-grandfather was born, and which had, competing with Laupheim, the largest Jewish population in Wuerttemberg (before the heavy migration to

the cities, and to America, starting in the mid-1800's.)
The book lacks an identified author, although the preface is by Claudius Staedele of the educational institution which published it. He is off to a misleading start; he implies that the total destruction of European Jewry began with the destruction of the Buchau synagogue in 1938. He also claims that the Jewish community in Buchau existed "almost without interruption ...until 1943," thus skipping over the documented interruption in the sixteenth century.

These are minor matters, because the book is candid, describes in adequate detail the horrors of the Nazi period, with much reliance on reports of Siegbert Einstein, who returned from the concentration camp to become deputy mayor, specifically to help mete out a measure of justice. Siegbert is the last person to be buried in 1968 in the Buchau Jewish cemetery. He initiated its restoration but did not live to see the most recent desecration in 1988 (!), nor the decision of the city to contribute to the maintenance of the cemetery. He was a second cousin of Albert Einstein whose father was born in Buchau, a town known for its synagogue with a unique bell tower and an organ. It was dedicated in 1839 in the presence of King Wilhelm of Wuerttemberg, who had contributed to the building fund. (So did my ggreat-grandfather.)



Buchau Population 1802 - 1945: Jews, Others [Sorry the chart is askew)

By 1806 Buchau had become part of the Kingdom of Wuerttemberg where Friedrich I sought to standardize the many differing laws by means of a Commission in 1809 which included Cosman Max Erlanger, head of the Buchau Jewish Community, Benedikt Einstein, Max Maendle, and Benedikt Bernheim. Though they had an impact on the "Emancipation Law of 1828," progress was gradual. Only after the revolution of 1848 came legislation giving Jews the right to vote, with a dozen Jews elected to municipal offices in Buchau. Complete equality was enacted only in 1864.

Buchau claims Albert Einstein, born in Ulm, as well as another Nobelist, Josef Erlanger, born in San Francisco of parents from Buchau. A physician, he taught at Washington University in St. Louis.

The book shines in its candid exploration of the misdeeds under the Nazi regime, the attempts to set the record straight, and the silence of the eye-witnesses, in the postwar years, reluctant to testify on the record.

These witnesses could have corroborated the contents of letters (here generously excerpted) Siegbert Einstein wrote to friends who had found refuge in the U.S., or the reminiscences of those same new Americans, including the memoirs (at the "Kreisarchiv BC," wherever that may be) of Moritz Vierfelder who died in Youngstown, Ohio, in 1961. Missing is the anecdote of how Jacob L. Bernheim, Milwaukee, visited his ex-hometown shortly after the end of hostilities as an American officer [*reprinted in this issue of* **Stammbaum**].] .

Included – and this is an example of the candor displayed here – is a quotation from Siegbert's electoral opponent, just a year after the defeat of Nazi Germany: "A Jew has no business in [Buchau] city hall." The slogan

appears under the heading "The miscreants can't be caught."

There is a good bibliography, although it omits the *Buchauer Nachrichten*, published in the late 1940's in the U.S., and quoted in the text. Also missing are two cemetery lists, a published one by Rabbi Weiberg, 1879, and an unpublished list by Nathanja Huettenmeister, prepared under the auspices of the Landesarchiv about 1995, not published. (I have copies of both) – *George E. Arnstein*

Alsace Revisited

By Rosanne & Daniel Leeson, Los Altos, CA [13]

Mariage Juive en Alsace: Contrats de Mariage au XVIIIème Siècle, compiled by André-Aaron Fraenckel, Editions du Cedrat, Strasbourg, France, 1997, 451+p., ISBN 2-95111121-0-6.

Index de Mariage Juive en Alsace, compiled by Rosanne & Daniel Leeson, Cercle de Généalogie Juive, Paris, France, 1999, 2 volumes, ISBN 2-912785-10-3.

By the time that Prof. André-Aaron Fraenckel of Strasbourg died at the age of 61 in 1989, there had already been many years of speculation by experts in Alsatian Jewish genealogic research about his ongoing work. Exactly what the details were, hardly anyone but he knew, but there was a general understanding that it had something to do with a possible publication of Alsatian Jewish marriage contracts dating from the eighteenth century. The precise character of his study, its organization and presentation details, and most important its precise subject matter and date of availability were unknown. With his death, it was presumed that his efforts in this arena would never be completed. For one thing, Fraenckel's multiple and very specialized skills (French/German/Hebrew/ Judeo-Alsatian, strong knowledge of Alsatian Jewish history, and personal strict religious observance) were rare, in fact a combination especially rare amongst the population who work in the area of Jewish genealogical research. For another, his years of experience in dealing with the subject matter (especially a familiarity with the handwritings of the various notaries of the eighteenth century Alsace) provided him with an insight that would be very difficult to recapture.

A word here on the type of Jewish contracts which Fraenckel was studying. What is being referred to here are not the traditional Jewish marriage contracts (ktuboth) which are the property of the bride and would not be filed with a Notary, but rather the T'naim Aharonim, or final agreements between families, signed on the day of the wedding.There are also the T'naim Rishonim, which are the initial betrothal agreements signed prior to the actual marriage, sometimes years in advance. While there are a few of these latter documents included in Fraenckel's work, almost all of the contracts are T'naim Aharonim.

Following Fraenckel's death, his widow, Raya Fraenckel, and a few friends and family members devoted years of effort to organize and publish his work And for many years the Alsatian Jewish genealogic specialists heard rumors of the imminent publication of a volume of uncertain content but certainly dealing with Jewish marriage contracts.

By the time the book did appear in the summer of 1997 at the International Seminar held in Paris, the interest had grown to a fever pitch, and those of us at that seminar leaped on it as it was made available by Mme Fraenckel. In our case, we even traveled to Strasbourg so as to be certain that we would not leave France without it. The volume contained a collection of between 5,000 and 6,000 marriage contracts deposited with Notarial offices of Alsace between 1701-1791.

The history of these marriage contracts is as follows: On July 21, 1701 by order of King Louis XIV of France, all Jews were required to file copies of the information contained in the T'naim Aharonim with Notaries or other public officials within fifteen days of the ceremony. This order was in effect until 1792 at which time

[13] leeson1@attglobal.net Published at request of the editor, even though usually we don't publish reviews by authors, in this case of the *Index* to the book.

Jews became French citizens and civil registration was implemented for the entire population of France, not just Jews. It is because of the earlier repressive regulations that we have the extraordinary luck to be able to trace Jewish families of Alsace throughout the eighteenth century through these thousands of contracts, dispersed throughout the notarial offices of Alsace, and preserved to a large degree in the departmental archives of Strasbourg, Colmar and the Territory of Belfort.

Most of these contracts were written in Hebrew, although there are a number which also have portions in Judeo-Alsatian. Because the Notaries could not read the original Hebrew, summaries were prepared in French or German, depending on the Notary. Though the requirement for the submission of this data to the authorities seems to have been widely accepted by the wealthier Jews of the region, it is not clear how many of the poorer (and nonlegal) residents ignored it entirely.

However, between the earliest contract found in Fraenckel's book (1702) and 1720, only three contracts have been found and only 51 from 1721 to 1730. After 1751 the number of contracts deposited grew enormously as did the number of Jews from 3,000-3,500 in 1701 to more than 20,000 in 1791.

The listing for each contract gives the Hebrew date of the contract (which was the actual date of the marriage), and a civil date, which is the date the contract was deposited with the Notary (and which could be months after the actual ceremony). Also given is the place where the contract was signed (which was where the marriage ceremony was actually performed), the names of the groom and bride, and their parents. Often other family members were named, such as grandparents, uncles, cousins, etc. Frequently some information is given regarding details of the contract, such as family living arrangements.

For example, on page 91 a marriage took place on the 15 Av 5548 (which converts to Aug12, 1788), in Ingwiller (Bas-Rhin) between Abraham Frenkel of Fürth, son of David, and Gellé, daughter of the learned Feistel, son of 'Hayim of Ingwiller. And a small paragraph tells us that Feistel agrees to maintain the young couple for six months, the cost of the maintenance being estimated at 50 Reichsthaler. However, if Abraham leaves Ingwiller before the end of those six months, Feistel will owe him nothing more. This is a touching and wonderful glimpse into the life of the period, and the emotional impact of finding such a treasure for one's own family is enormous. As cross-Rhine marriages were fairly common, this book is very useful for those researching German ancestry as well. Indeed, this entire work is a historical treasure of great worth. However, as a helpful genealogical tool it is seriously flawed. First and foremost, the arrangement of the contracts is only by Notarial office, in two distinct geographies, one for the Basse Alsace (Bas-Rhin) and one for the Haute Alsace (Haut-Rhin). In addition, the very material itself is problematic because so many individuals are listed only by their first names (prénom). Further, when anything more than a prénom is given it is impossible at this remove to determine whether this was simply a patronym, or was actually used as a hereditary family name. Add to this the variant names and spellings of names that were used by the notaries and the individuals involved, and the problems of accurate identification become obvious. In short, under no circumstances is this a book for a beginning researcher. In order to use it productively one must already know a great deal about a family, as well as the naming practices of the period and region. Knowledge of French is also a requirement. Additionally, after several years of use, errors of fact in the publication are being discovered. This is not surprising considering the amount of material, and the difficulties in reading Prof. Fraenckel's voluminous handwritten data. Perhaps the single most egregious omission is the failure to give the archival accession number for each document, which only complicates the task of the researcher who wishes to obtain a copy of the original contract.

However, even with all of its flaws this book is a magnificent achievement. In its original presentation, a researcher was forced to go through this book, page by page, in order to find a contract. This meant that it was an exhausting and daunting chore to find useful information.

What was needed to help this remarkable work achieve its potential as a genealogical resource was an index, indeed several different indexes. With this goal in mind, and with the permission of Mme. Fraenckel, we began the chore of developing a searchable database, which would permit a number of different points of entry. It took approximately nine months to produce our two-volume *Index de Mémoire Juive en Alsace*. Volume one covers the Bas-Rhin, and Volume two the Haut-Rhin.

Each volume is comprised of six individual indexes. Index one contains all of the individuals mentioned in Fraenckel's work, listed in alphabetic order by possible family name or patronym. Index two is an alphabetic listing of all of these by first names. Index three is a listing by possible family name/patronym within village of residence. Index four is by first name within the village of residence. Index five lists in two sections only the grooms, first by possible family names/patronym and second by first name. Index six is the same as Index five, but for brides. A general introduction, in French and English, permits the user to understand the methodology of the authors, and an introduction to each index explains how to use it. The various listings by towns will make it easy for German researchers to find marriages of German residents that took place in Alsace.

Here is an example of how the Index can help to identify a couple, and lead backwards to earlier generations. Let us assume that your research has led you back to an ancestor who lived somewhere in Alsace, precise town unknown, whose name you believe was Raphaël *Lippman,* and whose wife you know only as Judith. A search of the Index volume for the Haut-Rhin does not reveal any Raphaël LIPPMAN, or any equivalent name, such as "Fohlé", a common nickname for Raphaël.

Searching the Index volume for the Bas-Rhin does reveal a Raphaël LIPPMAN, whose residence was in Tieffenbach at the time of his marriage in 1759. Turning to the page given in Fraenckel, 191, and item "d" on that page, you find the following entry for a contract filed in La Petite Pierre:

7.6.1759 - 2 Sivan 5519 Fait à Tieffenbach [Filed on June 6, 1759 - Marriage May 22, 1759] [Signed at Tieffenbach] Raphaël fils de Isaac LIPPMAN et de Sara MEYER (Bouxwiller) juif de Tieffenbach

[Raphaëël was the son of Isaac LIPPMAN of Tieffenbach, and his wife, Sara MEYER who was born in Bouxwiller.] avec Jutelé OULMAN fille de feu le lettré Isaië OULMAN de son vivant médecin à Metz et de feu Eve OURY SPIERassistée de son beau-frère le lettré Gompel (Marc Cossman Gompertz) docteur en médecine, de sa soeur Brune Isaië OULMAN, femme du dit Gompertz et de sa tuteur Hirtz de Metz. [Jutelé was the daughter of the late learned Isaië OULMAN during his lifetime a physician in Metz, and the late Eve OURY SPIER of Metz. The bride was assisted by her brother-in-law, the learned Gompel (Marc Cossman Gompertz), physician, and her sister Brune his wife, as well as by her guardian Hirtz of Metz.]

Briefly, you have just hit genealogical paydirt! What the Index has lead you to is a marriage contract filed with the Notary in La Petite Pierre on June 7, 1759. You have now found the names of the parents of Raphaël LIPPMAN, and their places of birth. You have also identified the family name of the bride, Jutelé, a variant of Judith, her place of birth, as well as the names of her parents and their places of birth. You have also learned of a sister of Judith/Jutelé, Brune, her husband's name and their place of residence. Armed with this information you now have the possiblity of pushing your family tree back at least one generation, possibly more.

Without an index, and given the paucity of information with which you began, you would have had to scan 190 pages, and examine close to 2,000 abstracts before you found the one you were hoping to find. The Fraenckel book is available from Mme R. Fraenckel, Librairie du Cedrat, 19, rue du Maréchal Foch, 67000 - Strasbourg, France. Fax: 011.33.3. 88 37 96 60 (from the U.S.).The cost of the book is 490 FF. Shipping charges are: By airmail.244 FF; by surface mail, 130 FF. You may use Mastercard or Visa. All orders placed with Mme. Fraenckel should be in French. She speaks no English. The *Index* is available from the Cercle de Généalogie Juive in Paris: www.genealoj.org You may

click on the English language link, which in turn will bring you to a listing for their printed publications, and a place to print out an order form. The cost for both volumes, including surface mail, is 440 FF to the U.S. You may charge this purchase on your credit card.

Report on a 1945 Visit to Buchau

By Jack Bernheim

Now a retired lawyer in Milwaukee, born in Buchau[14], he returned in May and June1945 as an American Lieutenant. What follows are excerpts, published by permission, from two letter/reports on his visits, footnotes and [brackets] added:

June 14, 1945 [Visit of May 25-26]: As you probably know, the area is under French occupation....in a command car, accompanied by another American, I visited Biberach, Laupheim, Schussenried, saw the [historic] church of Steinhausen. I had some official business which enabled me to get to the vicinity of Buchau.... I stayed for two nights with the French forces at Saulgau, and ate at the French Officers' Mess. It was a grand experience, and the French officers were of course surprised to hear "my story."

One morning I took off and visited the French Commander in Buchau and told him what one might properly call "appropriate facts." I then visited the Jewish cemetery[15]. As you know, there is nothing left of the synagogue. The cemetery is still there, but about fifty percent of the monuments and stones are smashed and were thrown off their foundations. The stone of Grandfather [Jacob Bernheim 1828-1900] is still standing. Naturally the grass was several feet high, and in general it was a disgusting sight. I was mad as hell. Since the City Hall was closed, I drove away...

Next day... I stopped at City Hall of Buchau. I immediately went to the mayor, who is a new man. He had been an evacuee from northern Germany and was just put into office. I told him of the disgusting sight at the cemetery, demanded immediate correction, which he quite obligingly promised. It will be safeguarded and maintained by the city, he assured me. He told me that the cemetery had been preserved until the very last weeks before the German collapse. At that time it had been prepared as a "defense position" by the local Party command, and, as a result, quite demolished.

I then asked for the only remaining Jew, Siegbert Einstein[16]. As he did not know the city well, he called Remmlinger (that SOB) into his office. The latter became white as a sheet and quite nervous when he recognized me in the uniform... He tried to greet me, but naturally I did not pay any attention to him whatsoever. This only increased his nervousness. I then went to the Einsteins, but soon found out that his [gentile] wife and children were the only ones left, as Siegbert was finally also sent to a concentration camp (Theresienstadt, I was told) on February 12, 1945. He had been sending packages to practically all those in such camps as long as that was possible, as evidenced by the many cards of acknowledgement which I found there.

The only concrete information I got is that Franz and Albert Moos died (murdered??) in Theresienstadt last April 1944. As I left town I was most respectfully greeted obediently and saluted by many people, from Emma Dreher down to ex-policeman Weidlener. Naturally I did not respond to such opportunists. But word of my presence must have gotten around like wildfire. Mrs. Einstein told me of some of the horrible times she naturally had, that nobody would talk to them, but ... suddenly... now

[14] There were seven generations of Bernheims recorded in Buchau

[15] An inventory of the cemetery was published in 1879 by Rabbi Weimann. He listed about 500 tombs, the earliest from 1675. – A more recent inventory was prepared about 1995 but not printed under the auspices of the Landesdenkmalamt for Baden-Wuerttemberg. – For a reproduction of one tombstone, see *Stammbaum*, January 2000, issue 16.

[16] Siegbert (1898-1968) had been spared , for a time, because of the Nazi "respect" for so-called mixed marriages. He was a veteran of WW I, returned from Theresienstadt, later became Deputy Mayor of Buchau, is the last person buried in Buchau Jewish cemetery. Descendants still live in Buchau today. – He was a second cousin of Albert Einstein, born in Ulm, whose father was born in Buchau, with ancestors in Buchau going back to the late 1600's.

everybody tries to be so friendly... those false hordes.... They are afraid that the Jews will come back – Mrs. Einstein told me – and now, of course, after my short visit, everybody is in a dither. ..Let them be scared and afraid and shaky, for a change. They are sweating it out now. To conclude my little report on Buchau: ... Martin Kahn is still in the lively memory of many farmers, in good memory.... The office building of the Moos' factory is now the French headquarters of the town. Otherwise I did not note much change...

Second Visit, June 16, 1945: "Official business" led me into the Oberschwaben area some time ago and afforded me a second chance to visit Buchau. In the meantime, on June 6, another descendant from Buchau, now a Staff Sergeant in the U.S. Army, Ludwig Hainbach, had paid a visit.... I can now report that ...the restoration of the Jewish cemetery has been accomplished, indeed, and from personal observation, I can say that the cemetery is now in as excellent conditions as it ever was. I was told that the day after my last visit, the mayor ordered 20 "biggest" Nazi-"Bonzen" [big shots] (of those remaining) out to the cemetery under guard to do the restoration work, and I understand that they were really made to work. Among the 20 were: Notar Aich. Former Ortsgruppenleiter[17] of the NSDAP, Schreinermeister [master carpenter] Kleinheinz, Nazi bigwig of long standing, Brieftraeger [letter carrier] Schmidt, Obert (bei Sandmaier), etc. Maurer [Mason] Dolderer was in charge of the crew, Maler [Painter] Zimmermann painted the lettering of the monuments.

...lucky coincidence would have it that only the evening ...of June 15..., before the day of my present visit, Siegbert Einstein and Lina Schmal returned to Buchau. Both look just as the many reports on the concentration camps led us to believe. Siegbert Einstein, however, had gained 17 lbs under Russian care. A picture of the returnees will follow ...

With regard to the cemetery, Siegbert Einstein declared that all those graves and monuments, which had been cared for before his departure in February, would again be properly taken care of by his son Rolf who is a gardener in the employ of Gaertnermeister Wild (Weisburger). Pictures of the cemetery – before and after the restoration to follow.

About Theresienstadt, Siegbert Einstein relates the following:

- ❑ Jenny Moos is probably still alive, mentally still active, but physically weak.
- ❑ Frieda Ullmann is "unchanged in every respect."

In addition to Siegbert Einstein and Lina Schmal, the above two are the only two Buchau Jews known to be still alive as of May 1, 1945. Henny Moos was part of a "shipment" to Poland, which presumably was eliminated in gas chambers without exception. The same fate was probably suffered by Elise Erlanger, Klara Schmal.

Alice Strassburger, with the remainder of her one-time Home for the Aged also suffered death in Poland, probably by gas. The transport of Siegbert Einstein and Lina Schmal, with their "Mischehe"- [mixed marriage] partners, was already planned for death in the gas chambers, but this was prevented by the approaching Russian armies.

The transport of November 1941, composed of more than 900 persons, is considered 90-95 % "finished off." May I add that of the 1043 Jews who were deported to Theresienstadt from Buchau and Stuttgart (and some other Wuerttemberg areas) only perhaps a total of 45-48 are still alive (as of May 1, 1945). Generally speaking, the remaining Jewish population of Wuerttemberg can be regarded as liquidated.

Contrary to my previous report, Franz and Albert Moos died in April 1944 (not 1945). Julie Moos died a few months after her arrival in Theresienstadt.

The *Stars and Stripes* are now flying on the flag pole over the "Buchauer Schloss." An American Air Forces unit is at present in the building. There I stayed and had an interesting conversation with its commanding officer. Otherwise Buchau and the whole surrounding region are

[17] Nazi title for local leader

under French occupation.

It might interest you ...that it was Dr. Ladenburger and Stadtpfarrer [Rev.] Endrich who surrendered the town to the French, although the local Nazi bigwigs and some SS had ordered the city to "defend to the last man."Also worth noting is that Kaufmann [merchant] August Gehring Sr. was foremost in secretly aiding the remaining two Jews, Siegbert E. and Lina Schmal, especially by giving them extra food. This aid apparently was so formidable that it enabled Siegbert E. to send 1 kg food parcels to those in Theresienstadt, while that was possible.

My first visit caused a tremendous fear amongst the inhabitants of Buchau, especially since my visit was implemented by the restoration of the cemetery by the local Nazi bigshots, a multitude of rumors spread..., from "a return of the Jews within a few weeks" to "that" fact that "Mr. Greis of Schuhhaus Greis would have to turn over everything within one week."

A great flood of opportunists, especially those who previously would not talk to the Jewish people during the Nazi times, were either asking of Mrs. Einstein as to the coming events, or were suddenly pretending to be the best friends, bestowing gifts and favors on Mrs. Einstein. This tendency was still growing considerably stronger since the return of Siegbert Einstein. "Charakterlumpen 1. Rangs" [Top level bad characters] ...

Names: An Essay on Origins

By George E. Arnstein

Most German Jews took family names around 1800 when a whole series of jurisdictions mandated the adoption of family names, mostly for administrative purposes. The local prince, bishop or king, emulating what the Austrian emperor had decided in 1781, found that good records meant better tax collection, facilitated military conscription, and produced other benefits. This also was the period when in 1803 when dozens, even hundreds of small German-speaking jurisdictions were consolidated into relatively larger units.

The laws differed in many details; the first was the Austrian empire, excluding Galicia, on 2 January 1782. When Napoleon and his revolutionary ideas moved westward, he brought with him reforms which sometimes are known as laws of emancipation, incomplete and feeble as they were: Bavaria, where Napoleon elevated the ruler to kingship, mandated family names in 1813.

Wuerttemberg, where there was a similar elevation to kingship, was slower; it mandated family names only in 1828 but in fact many families, taking their cues from surrounding jurisdictions, anticipated the mandate.

When Baden enacted its law on 13 Jan 1809 it may have emulated the Austrian Empire, France, Westphalia, Frankfurt and others. Baden is especially well documented thanks to a 1925 dissertation by Emanuel Dreyfuss which was reprinted in a translated synopsis in Stammbaum Issue 16. Baden may have been a model for other laws regarding fixed family names:

- Lippe (16 Dec 1809);
- Prussia (11 Mar 1812);
- Mecklenburg (22 Feb 1812);
- Bavaria (10 Jun 1813);
- Denmark (29 Mar 1814);
- Kurhesse (14 Mai 1816);
- Anhalt-Dessau (1822);
- Saxony-Weimar (1823);
- Wuerttemberg (1828);
- Saxony (1834.)

Before these mandates, at the start of the nineteenth century, there were informal arrangements to differentiate among the many males with a rather limited vocabulary of first names, identified by their patronymics. Just how common these overlaps were can be shown in an example from Hohenems, a small town in today's Austrian Vorarlberg, and for a short time under Bavarian rule. The sample is from a 1779 Hohenems tax list, including families which had been evicted from nearby Sulz and sought refuge in Hohenems. Note how four different Wolf Levis* are identified:

o Maier Uffenheimer

- o Loeb Moos
- o Hirsch Levi
- o *Wolf Levi, son of Veit
- o Salamon Mayer at the Gate
- o Josef Mayer
- o *Wolf Levi's (Josli's son) Widow
- o Gerstle Moos
- o *Wolf Levi, Samuel's son
- o Wolf Wolf, Jakob's son
- o Wolf Wolf, Borich's son
- o *Wolf Levi, horse trader

This is a rather spectacular example of the overlap in first names, the adoption of informal identifiers, and a preview of how some family names came to be chosen, sometimes before they were mandated. There were a large number of Levis, who had sought refuge in Sulz during the seventeenth century, including Josle Levi [one of my direct ancestors whose daughter-in-law is the widow listed above].

What emerges are reliances on patronymics and strong indicators of where the family may have come from, clues where to research next although it may well lead to a dead end. Aron Taenzer wrote a detailed history of the Jewish community in Hohenems, It includes a table [pp.193-4] showing old and new names in Hohenems in 1813 when the Bavarian law took effect because Hohenems came under Bavarian rule for a few years:

** Benedikt, Abraham, Simon, Markus and Salomon Bernheimer had been known as the Brothers Levi Levi.*
** Michael Bickart and Heinrich Bickart, no change.*
** Benjamin Burgauer, no change. [Taenzer notes that he immigrated from Burgau. He does not say whether it is the city or the county.]*
** Ephraim Gutmann was Ephraim Levi, oldest son of Josef Wolf Levi and his spouse Maria Moos. Their 4 sons and 3 daughters:*
+ Hirsch (who died in 1792) had descendants named Hirschfeld.
+ Michael moved to Randegg and became Neumann.
+ Lazarus (died 1806) had descendants named Loewenberg.
+ Wolf became Loewengard; his son left Hohenems, became Hohenemser.
** Moses Wolf Levi, no change.*
** Josef Mendelsohn, son of Mendel from Sulz, had been Josef Emanuel Levi.*
** Babette Menz was formerly Widow [of] Michael Moos whose ancestors had used the descriptive signature "from Menz."*
** Abraham Reichenbach was Abraham Moos.*
** Markus Reichenbach was Mayer Moos.*
** Lazarus and Kilian Reichenbach changed from Moos.*
** Bertha Reichenbach was known as the Widow Loew Moos*
** Moses and Martin Reichenbach were known as her sons.*
** Benedikt Schweizer migrated from Switzerland [Schweiz] had been Benedikt Guggenheim.*
** Simon Steinach had a house in the "Steinach" area of Hohenems; he had been Simon Ullmann, but since Samuel Ullmann was the local rabbi, Simon chose Steinach to reduce confusion. Ullmann sometimes had been Ulmer [which suggests origin in Ulm].*
** Josef Sulzer was Josef Jakob Levi. Since his grandfather Josle Levi was among those who moved from Sulz to Hohenems, this family had been known as the Sulzer Levis to distinguish it from the many other Levis.*
** Lazar Waelsch was Lazar Levi, teacher, presumably originating in the "Welshland," [argot not for Wales but for Italian or French speaking areas.]*
** Josef Weiler, lived in the "Weiler;" he had been Josle Wolf Levi. [Weiler means farm or refers to a tiny village, a section of Hohenems.]*
** Jakob Weiler x-Jakob Samuel Levi.*

The list is instructive because it illustrates how the new law caused members of a fairly large rural community to sort themselves out, especially the large number of Levis and Moos. Salomon Sulzer, born in Hohenems, became cantor there and went on to become chief cantor and an honorary citizen of Vienna.

The pattern is clear: Family names were traditional like Levi, geographic by pointing to distant or local origin, or inventive by relying on some distinctive or even imaginary feature.

By order of the Duke for Anhalt-Dessau

Names[18] were mandated on 4 November 1821,. Within six weeks every head of a Jewish family was to select – free choice, as long as it does not impinge on others – for himself and his children living at home, a proper family name while keeping all first names used to date. Once adopted, names were not to be changed.

Examples from Sandersleben:

Lippman Joachim> Salomon
Michael Jacob> Michaelis
Moses Samson> Herzberg
Matthias Pinkus> Frank
Jeremias Isaak> Schoenfeld
Simon Markus> Freudenthal
Meyer Salomon> Goldstein

While family names became mandatory around 1800, many came into use much earlier. For example my maternal forebears go back to Hirsch Neuburger who was born in Buchau around 1690, almost certainly related to Abraham Neiburger [sic] who was listed in a tax list in 1693. All of these Neuburgers recall their almost certain origin in the town of Neuburg in Schwaben [Swabia]. (This presents a separate problem: Neuburg means new town or castle, hardly a rarity among Newcastle, Neufchateau, Chateauneuf, Neuenburg and many more, including two not far from Buchau: Neuburg an der Kammel[19] [which flows north toward the Danube], not to be confused with Neuburg an der Donau which, temptingly, was the storage site for Bavarian archives.)

The family name of Einstein is also very old, including Baruch Moyses Ainstein [sic] who arrived in Buchau in 1665, an ancestor of Albert Einstein whose father was born in Buchau. Einsteins and Neuburgers were plentiful in Schwaben, including Laupheim, Fischach, Ichenhausen, and extending today to St. Gall in Switzerland. I have no idea where Einstein, the name, comes from.

[18] Peter Puschendorf, "Juden in Sandersleben" Part II, *Mitteilungen des Vereins fuer Anhaltische Landeskunde* 1994, p. 134.

[19] N. an der Kammel had a Jewish community, which was expelled, thus is the likely orign, not N. an der Donau, which did not have a Jewish community.

What these old family names have in common is that they reflect a historic origin and probable expulsion or migration. People named Hechinger probably are descended from somebody who lived in Hechingen, then arrived in Buchau (for example) where the newly arrived David or Abraham or Jacob, to be distinguished from all the other Davids, was known informally as David from Hechingen or Hechinger. The vast Erlanger clan in Buchau did not come from Erlangen, a university town near Nuremberg; the name is a corruption of Kleinerdlingen which had a Jewish community, probably derived or strengthened after the expulsion from the better known adjacent Noerdlingen (whose medieval walls still stand today).

Geography is reflected in an another example from the Buchau *Familienregister 1809-1853* which still exists: Moses was born in 1807 of a Buchau mother named Einstein and an unknown father from Frankfurt. Since, among the several Moses he could not be identified as Moses son of any father, he was listed in the official *Familienregister* Folio 147 as Moses Frankfurter, and so are his children.

Family names in Buchau were quite prevalent before they were mandated in 1828, sometimes with obvious origins: There is the Schmal family, listed as Oberdorfer but the name was crossed out and replaced with Schmal; they were in fact from Oberdorf, a tiny village near Buchau. Just possibly they could have come from another Oberdorf am Ipf in the Ries region (of which the capital is Noerdlingen). Various Riesers in Buchau originated in the Ries, thus almost certainly were named Rieser to differentiate them from all the neighbors who had the same or similar first names and often overlapping patronymics. And, to give one more documented example: Maier, however spelled, was a common first name which devolved into a family name under various spellings.

But the Bernheims were consistent; in Buchau they were Bernheim; in Hohenems they were Bernheimer, and there is at least one documented marriage between the two.

My own paternal family name illustrates both of these origins of names: In 1670 there was a well known and thorough expulsion from Vienna,

including Ahron Fraenkel [1645-1720] who moved first to Prague, then to Sulzbach in today's Bavaria. There he married into a family of local printers with the family name of Bloch. [Also see the article by Edward Salier in **Stammbaum** 16.]

Informally known as the Fraenkels, they went through the usual patronymics until Saeckel [a local variation of Isak which becomes the diminutive Isaklein, Isaeckle, Saeckel] son of Ahron [1751-1825] had to take a surname. He chose Arnstein, for reasons not known to me. One of his cousins, Wolf Hirsch Naftali took the name of Neftelberger; another branch of the same family – not involved in the Fraenkel – Arnstein printing business – kept the name of Fraenkel. Ironically this suggests that the wheel came full turn: Fraenkel implies a historic origin in Franconia and Sulzbach is in the Oberpfalz, not far from Fuerth and Nuremberg, which are in Franconia. One of Ahron Fraenkel's seven known sons was Isai Fraenkel; he was baptized and became Friedrich Christian Christhold in Fuerth.

German Jews in Cracow

By Peter Lande

Prior to World War II the German Government expelled thousands of Jews of Polish background, many born in Germany, from Germany to Poland. Other Jews fled to Poland, hoping to escape Nazi persecution. Many of these persons were later trapped in Poland after the German invasion.

The list, here described, and available on Jewishgen under the Yizkor book heading, consists of 460 names of Jews born or formerly resident in Germany who were forced to register with all other Jews in Cracow in 1940. The list does not include children under the age of 15, who apparently were not required to register. The list, which was filmed by the United States Holocaust Memorial Museum at the Cracow archives, is part of a much larger collection of all Jews who were required to register. A finding aid to this larger list has been computerized and will be made available on *Jewishgen* shortly.

A separate registration sheet including a photo and statements confirming identity is available on each person. The computerized material has the following fields: family name; given name; date of birth; place of birth; and former residence in Germany.

Requests for copies of individual sheets may be sent to the Survivors Registry, United States Holocaust Memorial Museum, 100 Raoul Wallenberg Place SW, Washington, DC 20024.

In Memoriam

Naftali BarGiora Bamberger

By Hans George Hirsch

While attending the Shabbat morning service in Stuttgart, Germany, 15 Jan 2000, I missed Naftali Bar Giora Bamberger in the congregation. Before the end of the day I received the news of his death on that very day.

He was born in Hamburg, Germany, immediately after the end of World War I, a great-grandson of Rabbi Seligmann Baer Bamberger, the "Wuerzburg Rav", founder of "ILBA", the Israelitische Lehrer-Bildungs-Anstalt (Jewish Teachers' Seminary) in Wuerzburg. Naftali had established his home in Jerusalem; but in recent years he spent most of his time in Stuttgart. From there he indefatigably inventoried the tombstones of numerous cemeteries in Germany and earned his reputation as the leading expert on German-Jewish cemeteries.

He was fortunate in finding the necessary financial support for the publication of Memor Books inventorying at least eight cemeteries, in Celle, Diersburg (Baden), Gailingen (Baden), Hoechberg-Wuerzburg, Jebenhausen-Goeppingen, Neuwied-Niederbieber am Rhein, Schmieheim (Baden) and Wandsbeck.

His work on Berlichingen (Wuerttemberg), where my own more distant patrilineal ancestors lie buried, regrettably still awaits financing.

News, and Letter from the Editor

Stammbaum, Some facts. *Intended as helpful guidance for contributors.*

The entire "staff" consists of volunteers, in that we are unpaid. The members of the **Advisory Committee** provide advice, guidance, and review page proof. Their combined skills minimize errors: Some know Hebrew; some know German; some have editorial skills and experience; all use E-mail. Decisions over the years have been by consensus.

- George Arnstein PhD is editor. He makes the decisions, based on submissions, recommendations, and opportunistic findings.
- Bill Firestone, served as first editor. He maintains the data base of subscribers.
- Karen Franklin heads the Family Research Department of LBI. She is past president of the International Association of Jewish Genealogical Societies. She also arranges for the printing and mailing of Stammbaum.
- Claus Hirsch has been an editor of Stammbaum, and continues as a contributor.
- Hans George Hirsch PhD, has been a genealogist longer (and better) than any of us. He also is a member of the LBI Board of Directors.
- Peter Lande draws on the resources of the U.S.Holocaust Memorial Museum where he is an active volunteer.
- Frank Mecklenburg PhD is head of research at LBI.

And LBI is the sponsor and publisher; we have informal communication and consultation with Carol Kahn Strauss, executive director.

What are or should be the contents of **Stammbaum** ?

The key words are [The Journal of] *German Jewish Genealogy,* but there are others.

✠ *German.* The focus is on the German units which coalesced in Jan 1871 into Germany (at the time this included Alsace-Lorraine, Posen, and other "lost" territories.) In fact our scope encompasses most, even all German-speaking areas: Austria, Switzerland and some parts of the former Austrian Empire. Keep in mind that Kafka, born in Prague, spoke (and obviously wrote) in German, to cite just one eminent example. Emigrants from these areas to the Americas, Israel, Australia also are relevant.

✡ *Jewish.* Sometimes self-defined....

✳ *Genealogy.* This is central, broadly defined to include family history, social context. A recent decision by the Advisory Committee is to expand this area, discussed below.

✳ *Techniques.* Research, results, methodology....

✳ *Computer-related matters* – software, Web sites...

We have always assumed that genealogy is broader than bare family trees and their demographic data such as birth, death, marriage – dates and places –, that it calls for social context

With some trepidation *we have decided to broaden all of these areas*, even though it is admittedly difficult to establish criteria as to what should be "in" and "out." We enter uncharted territory: Issue 16 featured a lecture on Western Yiddish, alias Juden Deutsch, plus a scholarly article on adoption of family names. This issue includes a look back at 1945, by Jack Bernheim (above), an essay on genetics, on names, and the collection and presrvation of documents.

To get to the point, we welcome contributions, especially if they relate to the key words (above), preferably if they are properly documented, submitted digitally (electronically or on diskette), and well written. We will publish more essays on name adoptions, language/s, cemeteries (obviously), and even restitution items to the extent that the lists may shed light on genealogical data.

Illustrations are welcome: maps, photos, illustrations, even tombstones.

I am tempted to explain that it must tickle my fancy, and also appeal to the Advisory Committee. Submissions in digital form clearly are preferable, even mandatory, lest the editor become a typist.

Style. The goal is consistency, accuracy, and readability. The *NY Times* has a style book, so do most newspapers, and so does the Government Printing Office. A short example appears in the back of my *Webster's New Collegiate Dictionary* [1979], and most graduate students have encountered the University of Chicago *A Manual of Style.*

Here are my notes for a style sheet for **Stammbaum**::

➸dates as 25 Jan 2000,
➸spell out numbers below 11 (dates obviously are different).
➸ eighteenth century, not 18th c.
➸ Avoid "etc."
➸ e-mail (one word hyphenated) Thus lbi1@lbi.org
➸ contrary to what we learned when first we typed: Omit the two spaces after a period because in print one space is enough.
➸ database is one word. web site is two.
➸ am and pm, minimal periods throughout
➸ brackets:[to show additions to a text]
➸great-grandparents (note the hyphen) but beyond use gggreat-grandfather.

Submit articles via e-mail or on diskette, Word Perfect preferred. First send a query to indicate what you have in mind and roughly how many words. Examples of queries and types of suitable articles:

- Is everybody related to Glueckel von Hammel? An exploration, heavy on examples. Pix of her or noteworthy descendants.
- Why some Jews in the Ukraine spoke German a hundred years ago + social context + map.
- Sephardic migration to Hamburg and other northern places. When and why?
- My favorite gen software program (and why).
- My most useful web site (and why).

Aufbau Obituaries. Once upon a time there was a project to index decades of these obituaries, and then it seems to have died. Now there is talk of a revival. If interested in doing some of the work, contact Irene Armbruster at 212-873-7400 or write to her at *Aufbau*, 2121 Broadway, New York, NY10023.

France. There are two relevant French Jewish genealogy societies. Their web sites are: www.genealoj.org www.chez.com/genami Both have a good deal of information on Alsace, which was part of the German empire (before WWI). Also see the article by the Leesons, above.

Anyone with roots or travel plans in Alsace may want to send for the12-page color brochure, *Discovering Alsatian Judaism*. It's free (not very strong on genealogy) from Agence de Developpement Touristique du Bas-Rhin, 9, rue du Dome, B.P. 53, F 67061 Strasbourg. alsace-tourism@sdv.fr

German Information. www.teleauskunft.de supplies information on telephone numbers. It offers several languages, yellow and white pages, some e-mail addresses.

For geographic location, send e-mail to geo@genealogy.net then put the exact name of the place in the body of the message.

For the German Zip code, try www.quantum.de/cgi-bin/PLZ [Postleitzahl = Zip code.]

Salt Lake City Conference Program. From Howard Margol, President, IAJGS and Fred Davis, IAJGS Board-Conference Liaison: A complete line-up of programing for the IAJGS 20th International Conference on Jewish Genealogy, July 9-14, 2000, is now on the Internet at:
http://iajgs.org/slcy2k/program.htm

You can register on line. The web site also shows the program hour-by-hour, day-by-day. A page identifies the lectures by interest area. These include Belarus, Computers and Technology, Czech Republic, Family History Library, Galicia, General, Germany, Holocaust, Hungary, Latvia, Lithuania, Methodology, Moldova, Of Interest to Us All, Other Lands, Poland, Rabbinic Genealogy, Romania, Slovakia, Social Events, United States, Ukraine, and Videos.

This is a balanced program with something for everyone. Additionally, this conference will be the most "people oriented" conference on Jewish genealogy ever held. Note the time allowed for lunch and dinner and the less than usual crowded schedule. This will enable everyone to do plenty of networking, spend considerable time doing research in the world's greatest research facility, and attend some of the finest lectures ever held.

Call for a Bibliography of Family Histories: In the next issue of **Stammbaum** we intend to publish an *annotated* bibliography of *published* family histories or trees. Please submit, *by 1 October*, as close to the format and content as the example below (so as to minimize the labors of the editor/typist.) Abbreviations welcome. Preference will be given to English-language books within the past 30 years. Indicate *where* and *how* accessible: deposit libraries, and purchase. Be sure to list author, title, and address. Below is a **sample/model.** Do not put a box around your submission. Present plans call for Issue 18 of **Stammbaum** to be mailed by Dec 2000.

The Koenigswarter Family; Mostly in America (a greatly expanded version, includes all contents of the 1894 German, and 1978 American editions.)
George E. Arnstein, 2510 Virginia Ave. NW, Washington, DC 20037-1904. Pvtly publ.1990.133 pp. Revised ed.1991. ($25, incl. shipping) Out of print.

Key names and locations:
* **Koenigswarter**, to Fuerth in 18th c., then in 19th c. to Austria, France, & Germany. Some entries for 20th c. France.
* **Adler** (Fanny Koenigswarter) from Fuerth and Schwabach to San Francisco, New York, Paris, London, Stuttgart and southern Germany, and Austria.
* **Arnstein** (Gella = Caroline Adler) to S. Germany, Stuttgart, Fuerth, San Francisco, New York.
* **Bruell/Brill**, Bavaria, Stuttgart, New York, USA.
* **Mayer/Meyer** (Amalie Adler) to Paris **Meyer** to Paris, San Francisco, New York, London.
* **Schwabacher**, Regensburg, Bavaria, and **Metzger, Heineman, Bierer** in U.S..

Name Index. More than 1500 names are indexed at the end of Descendancy chart.

Distribution was to most of the living members of the family, plus: LBI NYC; Libr.of Congress (Family History collection), Western Jewish History Center in Berkeley, Sutro Library in San Francisco, LA Public Library, NYC Public Library, Fuerth City Archives, Stuttgart City Archives, Family History Library/ Salt Lake City, Hebrew Union College, Cincinnati, Am. Jewish Hist. Soc.,Waltham, Mass.

Austrian Empire. E. Randol Schoenberg wants you to know about a new special interest group, with a focus on Bohemia-Moravia. It casts its net more widely to include the late Austrian empire: www.jewishgen.org/bohmor

Gersig. This Web site is devoted to German-Jewish genealogy. Moderator is John Paul Lowens; alternate is Meg Power. This special interest group was started at a meeting after the 1998 annual seminar in Los Angeles, with special mention of Peter Strauss, who served as first moderator, Arthur Obermayer www.jewishgen.org/gersig for e-mail links and lots more.